The Anti-Slavery Bugle.

MARIUS R. ROBINSON, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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The Anti-Slavery Bugle.

For the Bugle.

PRACTICAL CHRISTIANITY.

True Christianity seems to consist in the recognition and ACTUALIZATION in LIFE of the great Principles of the Fatherhood of God and the Brotherhood of Man. The teachings and Life of the founder and embodiment of Christianity were in beautiful harmony with this idea. The lives of the good and true EVER seem to be the realisation of its truth.

Deeply implanted in Man's Nature is the longing for, the dim perception, the half consciousness of the existence of the All Father, The entire of Justice Love and Wisdom.

The Fatherhood of God is a want of our Nature without which we seem as orphans and the realisation of it MUST exist as in Nature *always* exists the ultimate of every true Natural Desire.

All Revelation must consist of a mixture of Truth and Error inasmuch as even if we admit of the origin we must acknowledge the imperfection of the medium through which it is transmitted.

But we need no Revelation to show us self-evident truths. We do not consult the Bible. The Koran or "Scriptural media," to ascertain if we we are hungry or thirsty or need rest. So the consciousness of the existence of a Divine Mind is ever with us. Is a part of our Nature.

The Brotherhood of Man comprehends the true Philosophy of our relations to each and the duties growing out of those Relations.

For happiness which is the end of our Being we are dependent each upon the other. As the pebble which dropped in the Ocean agitates the whole of that mighty world of waters so the happiness of all mankind is dependent upon the degree of happiness which each enjoys.

Consequently for the Liberty the Purification and elevation of Humanity everywhere we must unceasingly Labor.

Practical Christianity is the want of the Age. On matters pertaining to Religion we are too much given to theorising at the expense of Practical application.

In many a Religious Theory are Propositions which if actualised in Life would render Earth comparatively an Eden.

But neglecting to "work out our Salvation" we blindly trust to some "miraculous Atonement" or the introduction of some self constituted order of Men, or the observance of set days and peculiar ordinances.

Ignoring the true Spirit of Christianity, which calmly, constantly, beautifully worships *God* in doing good to man, we blindly institute in its place Religion, which has ever cursed Mankind with bloodshed, oppression and hatred.

In opposition to this tide of Abstraction Worship we must place the Barrier of Practical Christianity. We must *Worship, Believe,* LIVE the Real, laboring for the elevation of "Man above his incedents;" Developing the beautiful truths of the Angel Nature within us, and Demonstrating to the mass of mind around us that

Man though he beareth the brand of Sin
And the flesh and the Devil have bound him,
Hath a Nature within to old Eden akin
Only Nurture up Eden around him.

R. E. ALEXANDER.

From the New York Tribune.

FRENCH CONFECTIONARY BY THE AMERICAN TRACT SOCIETY.

The American Tract Society, we observe, has opened a department of French Confectionery.—This new branch of evangelical labor deserves a word of notice. The Tract House in Nassau street, as some of our city readers may know, embraces four eligible stores, one of which is occupied by the Society itself, as a depository and salesroom, while the three others are annually rented, and yield a handsome revenue to the Society's Treasury. One of these stores has just been rented by the officers of the Society, and is now open as a *liquor-shop*, under the name of a French Confectionery.—We seldom go into the depository, and have never been into the confectionery, but we learn a thing or two from the advertisements in both windows. Printed bills on one side, show us "what Evangelical Christians approve," and printed cards, on the other side show us what we presume, Evangelical Christians *relish*,—for there *are* "Evangelical Christians who "relish" what they don't "approve." On the one side we have evangelical tracts, and on the other evangelical liquors. On the one side we see advertised, "Bible arguments for Temperance;" and on the other, "Choice Wines, Liquors and Cigars." In one window, Kittredge's Address on the Effects of Ardent Spirits," and in the other, the French Cofectioners invitation first to "try the spirits" and then see what the "effects" are. In one store the Society exhibits "The Manufacture of Ardent Spirits," and in the other it carries on the vending of the same. We see on the right hand, "Sewall against Intemperance," and on the left we might see the same Sewall on a bender. On the one side are the "Debates of Conscience on the use of Ardent Spirits," and on the other, we see those "debates" practically decided. One window alleges, "Four Reasons against the Use of Alchoholic Liquors," which the other window explains to mean, first "Schiedam Schnapps," second, "Lemonade with Sticks," third, "London Cordial," and fourth, "Brandy Gum-Drops." On the one hand, like a writing on the wall, we see "The Rewards of Drunkenness," and on the other the interpretation thereof, which is fat annual rents from confectionary dramshops. From one side we hear a warning "Sign the Pledge," and from the other an invitation to "gin-slings". In one ear we hear "Set Down that Glass," and in the other "Philadelphia lager beer." in one ear "Don't Unchain the Tiger," and in the other "Pleasant Summer Drinks." On one side the Tract Society announce "One Glass More," and on the other they go in and take it.

But there are other tracts on other subjects, in the Tract Society's window. For instance, there is one "A Strange Thing;" and there is another "Will it Ever be Known?" Then there is also "The Bold Blasphemer," and a companion-piece "The Necessity of Repentance."

In addition to the above there are two other conspicuous tracts, one of which the Tract Society itself should read without delay, while the other should be given to its French confectioner; they are "The Fatal Mistake," and "To a Retailer in Ardent Spirits." In the mean time perhaps there is need of another "Committee of Investigation" to inquire into the constitutionality of the new office of French Confectioner to the American Tract Society.

REPUBLICAN PLATFORM.

The following are the Resolutions adopted by the Republican Convention at Columbus on the 12th inst.

PLATFORM.

Invoking earnestly the favor of God, and relying upon the intelligence, the patriotism, and the discriminating justice of the people, we the Delegates of the Republican party, in State Convention assembled submit to the enlightened judgment of the Freemen of Ohio, the following Principles and Measures.

PHILADELPHIA PLATFORM RE-AFFIRMED.

We adhere to the Platform adopted by the Republican Convention held at Philadelphia in July, 1776, and re-adopted in June 1856, and solemnly consecrate our political and moral powers to support its doctrines.

"OUR UNION"

2. We maintain the union of the States, the rights of the States, and the liberty of the people.

FEDERAL POWERS.

3. We submit cheerfully to the legitimate and constitutional exercise of the powers of the federal government, but we protest against the arrest and vexatious prosecution under writs of Federal Commissioners, of our Judges, Sheriffs, Justices of the Peace, and private citizens, for acts required by State law as oppressive tyranical, and unwarrantable.

STATE SOVEREIGNTY

4. We insist that the lawful process of the State Courts for the maintenance of right and the prosecution and punishment of crime committed within the limits of Ohio, and against her sovereignty, shall be executed without let or hindrance by Federal officials.

HABEAS CORPUS.

5. We deny the right of Federal authorities under color of a fugitive slave act or any other act to suspend the writ of habeas corpus or defeat its due execution and operation in this State.

ANTI-DRED SCOTT DECISION.

6. We condemn the doctrine of the majority of the Federal Supreme Court, in the Dred Scott case, as anti-Constitutional, anti-Republican, anti-Democratic, incompatible with State rights, and destructive of personal security.

SLAVERY IN THE ABSTRACT.

7. We regard slavery as a great evil and wrong—ever aggressive, constantly mischievious, and prospectively fatal, both to Union and Liberty, and we, therefore earnestly oppose its extension or encouragement by the General Government.

ANTI-SLAVERY EXTENSION.

8. We concur with a vast majority of the free States and with a respectable portion of the people of the slave states, in repudiation of the slave power in breaking down the barriers against slavery extension provided by the wisdom of our fathers, and enforcing slavery into free territory under the fraudulent pretences of the Nebraska-Kansas Bill, in disregard of settled national policy and plain constitutional provisions.

POPULAR SOVEREIGNTY.

9. We adhere cordially to the doctrine of Popular Sovereignty as taught in the Declaration of Independence; but condemn as a gross perversion of that doctrine, the modern pretension that one portion of a community may rightfully enslave another.

WAGES TO THOSE WHO WORK.

10. We hold to the old fashioned notion of our Fathers, "a fair day's wages for a day's work," and repudiate with scorn the sentiment that "slavery is the natural and normal condition of the laboring man," and will resist as anti-Republican and unjust, every attempt, by whomsoever made, to degrade the free labor of freemen here, or elsewhere, and proclaim it as one of the leading objects of the Republican party, in seeking to prevent the further spread of slavery; to secure to the free white labor of the country its just rewards and its free, social and political rights.

TREASURY PLUNDERINGS

We condemn, without qualification, the embezzlement of the public moneys recently discovered and we demand the prompt and vigorous enforcement of the law in the punishment of every person implicated in the same.

LAND TO THE LANDLESS.

We are in favor of the free grant of the public lands by the General Government, in limited quantities, to actual settlers.

FINANCE.

We approve the acts of the last General Assembly, providing for the better security of the State Treasury; rectifying abuses; reducing State taxation and expenditure; and limiting the amount of local taxation by county and municipal authorities; and we demand such further legislation as will most surely and effectually protect the money of the people from embezzlement and misapplication, and most perfectly secure economy and efficiency in every party of the State Administration.

ADMINISTRATION OF GOVERNOR CHASE.

14. The administration of Salmon P. Chase as the Chief Executive of the State Government has been honest, and dignified, commanding the admiration and confidence of our own people, and the respect of the people of our sister States.

They were all unanimously adopted.

GOVERNOR CHASE'S SPEECH.

In response to his nomination Governor Chase made the following brief speech:

MR. PRESIDENT AND GENTLEMEN:—I have no words to express my profound thanks for the greeting and the honor you have done me. It is well known that I have not sought this nomination. My personal feelings and my private wishes would have been better consulted, if some other and worthier citizen had been chosen to lead the Republican column. I should have rejoiced to have joined with you in the racks in the election of such a man.

I feel too deeply for words appropriately to express my indebtedness for your generous support heretofore, and more than generous approval and support of me in the position I now hold, and cannot find it in my heart to decline this, your unanimous nomination, and invitation to a new contest.

I am full of gratitude for your known zeal, for your noble cause worthy of our united efforts, full of evidence in the triumph of your glorious principles, and declare myself ready to take into my my hand and resolve, with God's blessing, to stand by it, the standard of Human Rights and Reform, pledging you that it never shall be dishonored.—

You will not expect from me a profession of my political faith. I have no new one to make, every twelve months. In the United States Senate, in my communications to the Legislature, in other places, are recorded an enumeration of my principles, where all men may read. I am ashamed of none of them. I have stood where I expect to stand until the great end for which we labor is achieved.

I ask your co-operation, until, as I have formerly said, Slavery is de-nationalised—until it is deprived of the protection and support of the National Government—until it ceases to subject State Sovereignty to its demands. I stand, as I have ever stood, the avowed and determined advocate of the cause of liberty and human rights, wherever, and by whomsoever, assailed.

I do this, however, within the limits of the Constitution—within its scope and verge there is energy enough for the utmost efforts for the final eradication of this evil.

I come here to announce no new platform, or other topics. I rely on my past declarations of opinion from which I have seen no cause to swerve.

I tender you my thanks for your kindness on this and past occasions, and I pledge to you to continue to maintain the inestimable rights of man and the sovereignty of the State. More than all, I will maintain the Union of these States.

I accept gratefully your invitation, to be the standard-bearer of the Republican party, and promise on all occasions, everywhere, to be the ardent advocate, the earnest maintainer, and God helping me, the exemplifier of their noble principles.

WHY A MINISTER LEFT HIS CHURCH

The Rev. Samuel Sawyer, a graduate of the N. Y. Union theological Seminary, for the past nine years pastor of the Second Presbyterian Church, Rogersville, East Tennessee, was recently driven from his church in consequence of his course in regard to the beating of a Slave named Anthony by his master, one Col. Netherland, an elder in his church. Mr. Sawyer has published nothing in regard to the affair until driven to it by slanderous reports, prejudicial to his character as a minister, have been circulated and forced him to his own defence. He therefore publishes a long statement in a suplement to Knoxville (Tenn.) Presbyterian Witness, the truth of which is vouched for by Messrs. Jos. Hoffmaster and J. M. Johnson, elders of the Rogersville church. The Col. Netherland, whose brutality is so disgustingly shown, has been elected a delegate to the secession convention called by the pro-slavery ministers of the New School Presbyterian Church, to meet at Richmond on the 27th inst.

It appears that a slave, formerly belonging to the children of Dr. Ross, was owned by Colonel Netherland, and was sold in 1856, to be sent to Mississippi. Rather than go "down South," the negro ran off to the woods, and remained concealed for more than a year, until found and brought back by some hunters. He was then handed over by Col. N., with his chains on, to the trader who bought him who took him back of the church, in a field, and there in the presence of a crowd of spectators, beat him with over *three hundred and thirty blows*, laid on with a leather strap nailed to a board; while the slave was tied down on his back naked and blind-folded. The trader whipped him to make him confess who had harbored him, and probably would have "beaten him till Saturday night," if such an [illegible] had not been [illegible] by the [illegible]. But this was not the worst. Col. Netherland owned an old gray headed slave [illegible] him in infancy, and suspecting that [illegible] about the runaway and who had harbored [illegible] than he chose to tell, he handed him over to the same negro trader, to be taken to a neighboring county and there beaten at discretion, to make him confess.

The trader took the old man to a place called Bean's Station, in the next county, (Grainger,) and there, on Sunday morning, in a stable on the public highway, stripped and tied him naked on a plank, strapped his feet to a post, and tied his head forward to a brace, and then whipped him by striking with a carpenter's hand-saw—Mississippi way, which raises large blisters and bursts them, cutting the hide in pieces. *He whipped him that Sunday till all the neighbors closed their doors—whipped him till the neighbors put down their windows and closed the curtains—whipped him till the women, driven wild by hearing the blows and negro's agonizing cries for mercy cried out against it*—till one man declared if he did not stop he would return him to court—till the landlord of the tavern, after hearing in silence the infliction of at least *three hundred blows with the saw*, went to him and told him he must put an end to it—that he himself was liable to indictment for suffering such things on his premises any longer. The trader became very angry at this interference, and told the landlord that he had sent a boy to get him a bundle of whips to scourge the negro's back when the flesh should be to much cut up by the saw—and finally finding he could not go on, he tumbled the negro into his wagon, in disgust at the Bean Station people, and went to Rutledge. The slave had two fits in consequence of the beating, but, notwithstanding, the trader tied him up again in Rutledge jail, while the jailor (who would hardly have allowed it) was away, and beat him with three sticks from a loom over the raw flesh untill he was tired, and then told him he would try it next day. The Inspectors, however, refused to let the jail be used for such purposes, and the negro was sent home in a week—no information having been obtained from him.

Thereupon a great excitement arose at Rogersville and the Church Session mildly requested Col. Netherland to come forward and show he was not responsible for the outrage. He refused to do this; declared he had a right to beat his negroes as much as he chose or have it done; that churches had nothing to do with politics, and finally wound up by declaring Mr. Sawyer an abolitionist, and that he must leave. Mr. Sawyer, thinking that the church would be divided if he stayed, and his friends being too much afraid of being called "abolitionists" if they stood up for him, resigned the charge of this church with its most righteous elder, and came away.

Nothing has been done with Netherland or the trader, and they are supported by the proslavery strength of the neighborhood, who stand together on all questions of this kind, and who declare that if a slave owner whips his chattel till he dies "he is his MONEY," and there the matter ends.

From the New York Evening Post.

PROGRESS OF PUBLIC OPINION IN SEVENTY YEARS.

At the first session of the Legislature of Maryland, to which William Pickney was elected, he made a speech upon the report of a committee appointed to consider the laws of that State prohibiting the voluntary emancipation of slaves, in the course of which he used the following extraordinary language; at least we we should think such language extraordinary if it were to fall from the lips of a Maryland legislator in our days:

"For shame, sir! let us throw off the mask, 'tis a cobweb one at best, and the world will see it. It will not do thus to talk like philosophers and act like unrelenting tyrants; to be perpetually sermonizing it with liberty for our text and actual oppression for our commentary. * * *

"That the dangerous consequences of this system of bondage have not as yet been felt, does not prove they never will be. At least the experiment has not been sufficiently made to preclude speculation and conjecture. To me, sir, nothing for which I have not the evidence of my senses is more clear, than that *it will one day destroy that reverence for liberty which is the vital principle of a republic.*

Was not this language prophetic? Are we not now ruled by a government which sneers at the Declaration of Independence; a government which is the first that has not celebrated the anniversary of that declaration at the capital; a government which does not hesitate to declare that men endowed by nature with unequal rights, and that some were designed to be slaves and others to be their masters.

If a man were to utter such sentiments as we have quoted from this speech of Pickney's, in the Legislature of Maryland in 1857, he would, doubtless be compelled to leave the State. Scarcely a less severe penalty was visited upon a gentleman only one year ago, who consented to act as secretary of a meeting which elected Francis P. Blair a delegate to the Pittsburg Convention. Pickney, however, instead of being proscribed for his plain speaking, was elected a member of the Executive Council of Maryland as soon as his legislative term expired, and became President of the Board.

What—can any one tell us?—is the nature of the progress we have made since then in liberal and enlightened statesmanship.

From the New York Tribune.

LETTER FROM MR. GERRIT SMITH.

SIR:—In your leader repecting my gifts of land to colored men, you find more occasion for commending me and for blaming them than the case really affords.

It was not I, but my father, who toiled to pay for the land. It is easy to give away what we easily get.

I sold the best and gave away the poorest of my land. Some of it was given to schools, some of it to white men, and some of it to colored men. My consenting to sell any of it shows that I was perhaps a better land-reformer in theory than in practice.

I confess that my expectations from this measure have not been fully realized. Of the three thousand colored men to whom I gave land, probably less than fifty have taken and continue to hold possession of their grants. What is worse, half of the three thousand, as I judge, have either sold their land, or been so careless as to allow it to be sold for taxes.

Much, however, can be said in excuse for them. The great body of the land, which I gave to colored men, is in the Counties of Essex and Franklin, some 20 to 30 miles west of Lake Champlain. The Winters there are long, the snows deep and the soil thin. White men who dwell there can support their families only by very hard work and very frugal habits. Why, then, considering the character of the colored people, should we expect them to do much in such a country? Most of the parcels I gave them in the central part of the State they are occupying. Is it reasonable to suppose that they would be occupying the other parcels also had they been equally inviting?

I referred to the character of the colored people. It is improving, but still far from what it should be. Among them are intelligent and noble men and women, but the mass are ignorant and thriftless. You and I have the right to complain to them, since we have demanded justice in their behalf, and have not contributed to form and perpetuate their undesirable character. They have not this [illegible] to deny their manhood and shut them [illegible] the ballot-box, and school, and omnibus, [illegible] and then do what they can to [illegible] in the colored people.

Our colored people complain of your treatment of them. I think myself that it is sometimes too rigorous, though, in the main, I candidly approve it. You are their friend in demanding that they shall, by their own good conduct, redeem themselves from their deep debasement. You deal but justly with them, when you declare that their own bad influence goes further than the arts of the worst slaveholders to uphold Slavery.

So far from making their wrongs and outrages an excuse for their continued degradation, the free colored people should, in view of these wrongs and outrages, arouse themselves to the irresistible determination to equal and surpass their persecutors in all that honors manhood. They should swear that they will be Pariahs and lepers no longer. To this end, they should quit the towns, in which they are wont to congregate, and where they are but servants and should scatter themselves over the country in the capacity of farmers and mechanics. They should cease from the habit of wasting their earnings in periodical balls. They should never wet their lips with intoxicating drinks nor defile them with tobacco. They should never so war upon their self-respect as to join a church which spares Slavery, or join a political party which knows law for Slavery.

It was, perhaps, needless for me to say even this little in reply to your article before me. Our colored people well know that, for nearly a quarter of a century, my lips and pen have been urging them to save themselves and deliver their enslaved race.

GERRIT SMITH.

PETERBORO', Aug. 5, 1857.

STRINGFELLOW AND LANE.

B. F. Stringfellow publishes a long letter in the Missouri Republican of Wednesday, defending himself from the accusation of "lying down with Jim Lane," and of "spending in speculating with Lane, in town sites, in champagne, &c., the money raised in Missouri and elsewhere, to make Kansas a slave state."

Sometime in March or April last, Lane, with several companions, called at the residence of Dr. Stringfellow, near the town of Atchison, about the usual hour for dinner, and the Dr. being in town, they requested that he should be sent for. On his arrival, he jestingly asked Lane if he were not afraid that he would be hung if found there? Lane replied that he always felt safe when under the protection of a gentleman. Lane then stated that he was seeking a location on the Missouri river, and intimated that he could make it to the advantage of any town to let him have an interest. Dr. S. at once informed him that he could get an interest in Atchison in but one way, the only way in which any one could acquire an interest in the town, by *purchasing the property with money!* These terms did not suit him and he went his way; and instead of being a "partner in trade" with Abell or any Stringfellow, he does not to this day, nor has he ever owned a dollar's worth of property in Atchison, or any other town in which Mr. Abell or any Stringfellow was interested, so far as I can ascertain.

I will say *it is a lie*, that Abell or any Stringfellow ever appropriated a dollar of any such money to their private use. *It is a lie* that Abell or any Stringfellow ever refused to render an account of their expenditure of any such money to any one who has any right to call for such an account.

I have received about one hundred and thirty dollars, and Mr. Abell the sum of eighteen hundred dollars.

I make no apology for calling a lie a lie, because I do not hold its author entitled to the courtesy of a milder term. I have extended this to be full and final; it is the first and will be the last notice I shall take in this way of any such miserable falsehoods.

B. F. STRINGFELLOW.

FALL OF ROCK AT NIAGARA FALLS.—BUFFALO, August 3.—A piece of rock about 100 tons in weight fell from a precipice on Goat Island at Niagara Falls yesterday, three hundred feet below the British Falls. Three persons underneath were badly hurt, and Mr. Parsons, of Cleveland, it is feared, received fatal injuries.

SOUTHERN VIEWS.

From the Charleston Mercury, July 30.

THE NATIONAL DEMOCRACY.

In strictness to the genuine and original principles of the Democratic party, founded upon State rights and a strict construction of the Constitution, we yield to none, and boast to be Democrats among Democrats. These constitute the cardinal doctrines of Democracy proper. And, in following them out, Democracy teaches us that the present condition all springs from consolidation—the centralization of all the powers of Government in the hands of the majority at Washington, and the consequent absorption of the reserved rights of the States and minorities of the people confederated together in this Union—not for purposes of agrarian communism of interests, rights and institutions, under the control of an impotent majority, but for certain mutual benefits, the protection of common interests, with the right to govern themselves, and to regulate their own affairs as each State and people may see fit. Our Democracy further teaches us, that, being the minority section, the South is to be the sufferer under this consolidation of power in the hands of the Northern majority; and that the Union and the General Government are to be used for the wrecking and final subversion of the South, under the combination of the stronger section. In this crisis of affairs, then, we find our Democracy most developed where it is most needed in preserving and securing the rights interests, and institutions, of the Southern States, against the encroachments of the North, and against the dangers that menace her through the General Goverment of the Union in their hands. The cardinal feature of our Democracy is now Southern rights. The salvation and established security of the south is the aim and end of our politics—our Democracy.

But there are at the South, Democrats, so called, of another stripe. There are certain politicians who appear neither to comprehend State rights nor the present perils that beset State rights of the South. There are some who regard the South as altogether secondary in importance to the Union, and look with more horror at the prospect of its dissolution than at the threatened subversion of the South. These men are of three classes: those who cannot discern the signs of the times, and see not the dangers to their section—those who, dimly perceiving these, yet see with morbid distinctness and greater horror the evils of disunion—and those who neither care nor see aught beside their interest in the present success of the party to which they belong. The aim of all such democrats, by whichever of these views influenced is of course utterly at variance with our own. With them the paramount object of patriotic desire is the preservation of the Union and the success of the national Union Democracy. For this they are ready to sacrifice the South—if expediency requires it. At this juncture, it is thought expedient to appease the North about Kansas. The National Democratic administration have thought proper, through Governor Walker, to purchase a temporary truce with the Black Republican party, by taking every step in their power to make Kansas a Northern anti-Slave State. It is thought expedient, for the accomplishing of this great party move, to incur the risk of driving off the Southern Rights members of the party, trusting that the present indignation at the treachery may vent itself and die out in the South, having only served to strengthen them in the North; and that the South, ultimately cajoled and browbeat, will again be dragged along in 1860, a willing and enthusiastic victim in praise of the great and powerful National Democracy who have again saved the Union—albeit at the expense of the power and safety of the poor South.

This is the policy and the programme. The danger to its complete success arises only from the Southern Rights Democrats of the South, who possibly, although it is by no means credited, may not tamely acquiesce in this base betrayal of the Southern cause, whether induced by party expediency, or even the preservation of a Union purchased at such a price—and might organize a great Southern party and run a candidate of their own in 1860. The National Democracy, therefore, naturally look upon the Southern Rights Democracy as the enemy at present most to be feared. Accordingly, we find the leading organs of the National Democracy chiefly engaged in attempts to disparage Southern Rights men and presses throughout the South—to ridicule their views, heap obloquy upon them for their earnest efforts in behalf of the South, and to denounce them as "ultras," "extremists," and "seccessionists," and thus drive them, by bullying them on the one hand, and coaxing them on the other, from the positions they have taken against the dictation and treachery of Walker. It is even intimated that Governor Wise, of Virginia, is to be turned loose upon the denouncers of Walker and this National Democratic treachery. It is thought that his ready and powerful pen, in co-operation with the efforts of party men South, will readily turn the tide, and all will be well for the Union and the national party for 1860.

We desire, in view of this effort, to call especial attention of our cotemporaries throughout the South to the bold attempt of the Richmond Enquirer to play this game against the Southern Rights men of Georgia, Alabama, and Mississippi and to bluff them off by classing them with the by-gone secessionists, as "ultras" and "extremists," and by placing them in the category with Greeley and the most fanatical and absurd of Abolitionists, equally inimical to the National Democracy and its designs.

We would at the same time, suggest to the people and convention men of South Carolina the impropriety of attaching the State to a party like this ready to betray the South for a brief and temporary advantage.

From the Richmond (Va.) South.

"THE GREAT REBELLION."

Just as we predicted, the alarming insurrection, against which Governor Walker directed eight companies of United States dragoons turns out a contemptible humbug. The whole affair was perfectly transparent. It was gotten up—fabricated from the scantiest materials—for the evident purpose of extricating the Governor of Kansas from the unenviable predicament in which his usurpations have involved him. But the attempt, extremely difficult in any contingency, has proved in this instance a wretched failure. The game was played with an audacious effrontery, which showed a supreme contempt of public scrutiny. Even the juggler's sleight was wanting, to insure a momentary deception. Look at it: The Abolitionists of Lawrence encouraged by the "pacific" policy of Walker, refused to accept the municipal charter conferred by the Territorial Legislature, and enacted one to suit themselves, essentially different in its provisions. They thus placed themselves in direct collision with the constituted authorities, and of course it became the duty of the Governor to enforce the laws. Such an insignificant outbreak, the necessary consequence of Walker's paltering conduct, was the easiest matter in the world to subdue. But Walker did not choose to regard the affair so lightly. Here he thought was a rare chance to reinstate himself in the good graces of the Southern Democracy, by a mock show of alacrity in repressing the insubordination of the Abolitionists.—He telegraphed at once to Washington, that civil war had again broken out in Kansas with unprecedented intensity, put forth a proclamation to the citizens of Lawrence, in which their resistance to the law is described as the most "iniquitous rebellion which has ever disgraced any age or country," and stopped Col. Harney's expedition against the Mormons, in order to suppress the dreadful insurrection. His apologists were in ecstacies at this unexpected turn in the tide, and the "terrible rebellion in Kansas" was wrought up in the blackest colors of imagination. How short-lived the joy! The news scarcely reached Washington, before all is again quiet in the Territory. The most "iniquitous rebellion that ever disgraced any age or country" is quelled with magical rapidity, and the valiant Governor has the satisfaction to report to the War Department, that he has no further use for the United States troops destined for Utah!—Thus began and ended the most pitiful farce ever witnessed upon the stage of public events in this country. That "Proclamation should be embalmed in the archives of the nation, and serve as a model for future imitation. Since the days of William the Testy, Governor of the Ancient Colony of Manhattan, such another document has not issued from mortal pen.

DEATH OF THE LAST SLAVE IN THE STATE OF NEW YORK.

Margaret Pine, a slave belonging to the family of Wynant Van Zandt, deceased, formerly of Little Neck, L. I., departed this life on the 4th inst., aged 79 years. She was born in Westchester county, in the year 1778. She was presented to Mr. Van Zandt by his father, in her comparative infancy.

She had acted in the capacity of nurse to the whole family of sons, there having been born eleven of them, and six of whom are now living, the eldest being 69 years of age. It is a singular fact, that having so many children, Mrs. Van Zandt never had a daughter. Margaret refused to be manumitted. She told her master when he proposed to do so, that he had her services for the best part of her life, and that she wished him to take care of her as long as she lived, and he willingly consented.

Dr. Charles A. Van Zandt, of our city superintended the whole arrangement of the funeral, and buried her in his family burial ground at Greenwood, as the Doctor says she had a black skin but a pure soul. When asked if she would have a physician, she replied no, that Jesus was her physician. She was also asked if she had any particular place that she wished her body to be placed; she replied no, it was but of little consequence about the body if the soul was safe; she said she was tired of traveling and it was the will of her heavenly Master to take her home, she was ready and willing to go. She lived like a Christian and died like one, cheerful and without a struggle to the last.—*Brooklyn Star.*

MILITARY ORGANIZATION IN KANSAS.—The free state men of Kansas, under the lead of Gen. Lane, are organizing in regular military style, the object to be attained being to make their power felt as protective of their rights at the ballot-box, and eventually to make Kansas a free State. There are already the names of five thousand men on the muster-rolls, all good and true, and in an emergency it is calculated that these can be increased to an army of ten thousand strong. The free state men have also made an imposing display of power in the recent election, which they had all to themselves. It is credibly stated that the Topeka Constitution received six times as [illegible] by the Nationals for their candidates (without opposition) for [illegible] of a Constitutional Convention.

AMERICAN WOMEN.—The *Press*, of Philadelphia, criticises an article in Harper's Magazine upon American politeness and says:

"He has told us what terrible violations of politeness Americans are guilty of. We can tell him what they do not commit. Travel where you may, all over the Union, in no place will you see an American woman laboring in the fields, (as in France and Germany) like a beast of burden; in no place will you find the habit of beating wives within an inch of their lives so notorious that (as in England) statutes for the express purpose of punishing brutal husbands have to be enacted and rigidly enforced; in no place will you find (as in Ireland) women with whole families of young children, begging their bread on the highway and in the streets, miserable and starving."

To this the National Era very pertinently responds:

"Is it possible that our sprightly cotemporary never heard of "American women" laboring in the fields? Did he ever travel in the slave State?—Are women never beaten in this country? Do they never lack for the comforts of life? The evils to which the *Press* alludes occurs among the *working classes* of Europe. How is it with the same class in the slave States?"

NEGRO STEALING IN JERSEY.—On Monday evening last, three persons visited Belvidere for the purpose of identifying certain negroes, resident of this neighborhood, who were suspected to have escaped from the *patriarchal* bondage of the South. Finding their papers to be defective and informal, they were compelled to return on Tuesday morning for further vouchers. In the mean time the suspected fugitives got wind of their danger and have fled to a place of safety. Among these fugitives from home and friends was an old and respected negro, who has resided in Belvidere for upwards of 30 years, gathering around him a family and acquiring considerable property, and being a worthy and respected member of the Methodist Church in this place. This man has been ferreted out by persons residing in our neighborhood, who have been induced to sell themselves in this nefarious business for about as many pieces of silver as Judas received for the betrayal of his master.—*Belvidere (N. J.) Intelligencer.*

SLAVERY IN ILLINOIS.—The Mattoon (Illinois) Gazette, edited by D. J. Van Deren, (formerly whig, now "national" pro-slavery,) thus unfurls the banner of the re-establishment of slavery in Illinois. The capitals are the Gazett's own:

"With the growing tendency to negro equality in our state, it is now a subject of serious consideration to the people of Illinois, whether they will extend to negroes political and social equality, and continue to let them pour into the State or whether they will at once declare as a measure of self defence and policy, in favor of the RE-ESTABLISHMENT OF SLAVERY IN THE STATE.

It may be to some of you a startling question, but it is always a matter of discretion to determine between two propositions. You have before you negro equality in all its forms and bearings, and the mildest possible form of negro slavery. What will you take? You have seen how powerless your 'black laws have proven to be. Some other course must be taken. If we are to have the African race amongst us, let us have them slaves, well fed well clad, but kept in their proper sphere, and allowed all the privileges consistent with their real wants, and the safety and well-being of our race. As a philanthropist and a friend to the human family, we greatly prefer the latter."

A PRINTER TO THE LAST.—During the last moments of Winn, a Rochester printer, who lately died, he was heard to say, having relapsed into a semi-delirious state:—"I am on my last stickful—I am coming to a paragraph, and I suppose I'll have to wait for old death to put in the period.

THE EMANCIPATED WEST INDIANS.

Dr. Rock a talented colored citizen of Boston, said at the First of August celebration at Abingdon, Mass:

Those islands are now in a hopeful condition, and active measures are on foot to induce the laboring classes to cultivate the soil. It is believed by many that those islands are in a worse condition now than they were before the slaves were emancipated. This is not true of those islands as a whole, though it is true with regard to many of the estates. The planters would have the emancipated slaves work for a trifle—this they refused to do, preferring to 'play for nothing,' sooner than 'work for nothing'. This oversight of the planters in refusing to pay a reasonable price for labor caused many of their estates to go to ruin, and all of their property to depreciate. If they had paid fair wages, a single year would have shown them, in the increase of their crops, the advantage of free over slave labor. But they held the pence so near their eyes that they could not see the pounds a little distance before them. *Their* failures, they unhappily call the failures of emancipation!

England, generous to the planters, paid them well for the flesh and life-blood of the slave. But the poor outraged and injured slaves themselves, many of whom had become aged, infirm and worn out, in serving their masters, and making them rich—these she gave nothing but a fair chance to test the charities of an unfriendly world. Now, if a slave was worth an hundred pounds to his master, he was worth at least twice as much to himself. And if England could afford to give the master five hundred dollars, who never worked an hour to promote the interests of her colonies, certainly she could afford to have given the man one thousand, who had been her slave for life. This, however she did not do, and she did not even offer a stimulus to make him industrious by protecting his labor. The English system of free trade unfortunately forces the British free laborers in Jamaica to compete with the Spanish slaves of Cuba.

Being without means to enter into business or agriculture, and with no fair compensation offered for labor, their condition even as free men was far from enviable. But they have been and are continually surmounting it. Many have commenced by picking fruits for the markets, then buying a small patch of land and tilling it, and gradually adding to it year by year as the crops are sold.—In this manner, many who were once under the drivers lash have now become quite wealthy, and have not been whipped when they go to church, nor had their teeth knocked out when they suck the sugar-cane.

The moral condition of those Islands is much improved; and though it is not so good as we could wish, yet it is far better than that of France or Italy.

Education is highly encouraged. All offices are open to them, and there are in Jamaica, Editors, Barristers, Justices of the Peace, Special Magistrates, Aldermen, Assembly-men and Judges; and Mr. Jordan, a colored gentleman, is Mayor of Kingston, the largest city in the British West Indies.

I rejoice, to day, to be able to thank England for what she has done. I hope she will do more.—Those people have a heavy claim upon her, are loyal subjects, and worthy of her kindest care and consideration.

The condition of the masses is continually improving, and the wonderful progress which they have made under very adverse circumstances shows us at least that the Anti-Slavery movement is not a failure, and that the blacks know how to take care of themselves.

The slaveholders understand this very well, and whenever they think their slaves have got the idea of freedom in their minds, they are almost frightened out of their wits.

In this connection, Dr. Rock referred to the imaginary insurrection in Tennessee, last winter, and paid an eloquent tribute to the negro martyr who refused to reveal what he knew of the plot, though tortured to death by the whip of his cruel and vindicative master. He also referred to Hayti with a good deal of pride, as proving the capacity of the blacks for self-government. A half a century ago, Hayti was a vast slave plantation; now she is the eighth nation of the world with regard to revenue and numbers among her population men of great scientific and professional acquirements, eminently successful in every department of business.

Dr. R. said he would not monopolize the time, and concluded by remarking that the only question in this country was, whether we had backbone to meet the enemy face to face. Everything taught us that the Slave Oligarchy intended, not merely to make Kansas a slave State, and New England the hunting ground for slave stealers, but to place the whole country under the iron rule of the slaveholders.

PAUL CUFFE AND PRESIDENT MADISON.

Many of our readers will remember Paul Cuffe, who formerly transacted business in this city, some account of whom was given in this paper a year or two ago. He was a colored man, but possessed much ability for conducting business, and was highly respected. A correspondent of The Fall River News gives the following incident, which occurred at a time when a white President was not ashamed to enforce the rights of his colored fellow men:

"Paul was a man of rare ability for a black man was very active and persevering, of stern integrity, and was respected by all who knew him. He had accumulated some $40,000 or $50,000, a part of which was invested in a vessel of which he was commander. The vessel was manned by a black crew. Capt. Cuffe took in a cargo and cleared for Norfolk, Va., and on his arrival there entered at the Custom House, and deposited his papers. After Capt. Cuffe had settled his out-bound voyage, and taken in a cargo, he went to the Custom-House for a clearance and to get his papers, but the collector of the port would neither clear him out nor give him his papers, and abused him with the most shameful language. Capt. Cuffe had no other redress than to go to Washington, and after getting the necessary proof as to who he was, where from, &c., repaired thither. Capt. Cuffe was a Quaker, and used their plain language, and on being introduced to President Madison, he said: 'James, I have been put to much trouble, and have been much abused,' and then proceeded to tell the President his story, giving such proof as was needed in his case, and added, 'I have come here for thy protection, and have to ask thee to order thy collector for the port of Norfolk to clear me out for New-Bedford, Mass.'

President Madison after hearing Capt. Cuffe's case, promptly ordered the Collector of Norfolk to clear Capt. Cuffe with his black crew for the above named port. After Capt. C. returned to Norfolk he heard no more abuse from the collector, but received his papers and his clearance, and although the collector believed black men had no rights that white men are bound to respect, yet he was bound in this instance to respect the rights of Capt. Cuffe.

Thus, President Madison regarded Cuffe as a citizen of the United States, and considered that he had rights which the President of the United States of America was bound to protect and respect."—*New Bedford Standard.*

From the Northern Independent.

WHAT IS TRUTH?

The delegate from slave territory to the last General Conference solemnly declared, over and over again, that there were very few slaves held by our members on the border—they could call to mind but here and there an instance. By these representations, the Committee on Slavery were induced to embody this sentiment in their Report, or at least that there was very little "mercenary slave holding" in the Church; and the same statement was put into the Pastoral Address, and allowed to pass without debate. Still, very few real anti-slavery men believed the representations. For ourself, we never had a particle of confidence in them.

Now it appears from the testimony of Br. Long, a member of the Philadelphia Conference, who has spent most of his life in the midst of slavery, that there are at least *two thousand "mercenary"* slaveholders in Philadelphia and Baltimore Conferences alone! *Six thousand slaves held by two thousand Methodists* in two of our Conferences! * * *

Speaking of Br. Long's book the *North Western Christian Advocate* says:

"The remarkable feature of the book, however, is this:—It comes into direct conflict with the statements made by the majority of the Committee on Slavery at the last General Conference—makes averments which are utterly irreconcilable with the assertion that the *Discipline as it is*, is faithfully administered 'on the border'—especially in the Philadelphia Annual Conference. This statement is now made by a member of that Conference amenable to it as his court of trial. Of course, he is prepared to make good his assertion."

Br. Long will probably be punished in some way but *how*, has not transpired.

M.

AS WE EXPECTED.

Since the preceding article was written the underground telegraph informs us that Br. Long was attacked by several members of the Philadelphia Preacher's Meeting on the 3d inst., for writing his "Pictures;" and that among his honorable assailants, was Rev. John P. Durbin, D.D., Corresponding Secretary of the Missionary Society of the M. E. Church. Of course, the doctor is wholly devoted to his Secretaryship in New York, and this friendly passage with Br. Long is only one of the Doctor's financial plans for paying off the debt of the Missionary Society.

The same "wires" inform us that Br. Long has been notified of arrest, at the next session of his Conference, upon the following

BILL OF CHARGES.

"St. Michael's, July 29, 1857.

Rev. J. D. Long: I shall present the following at our next annual Conference:—I charge the Rev. J. D. Long with unministerial and unchristian conduct, in publishing various misrepresentations in a book called 'Pictures of Slavery,' among which are the following:

Specification 1. Misrepresenting the Philadelphia Conference and the Border difficulties.—Book-pages 43, 44, 45. 338.

Specification. 2. Misrepresenting the people of Maryland and Delaware.—Pages 13, 39, 40, 57, 73, 89, 90, 91, 173, 174, 232, 394.

Specification 3. Misrepresenting the ministers who have labored in Maryland and Delaware.—Pages 35, 38, 57, 127, 128, 129, 153, 161, 167, 204, 205, 227, 228, 270.

Specification 4. Misrepresenting the members of the M. E. Church,—Pages 48, 49, 51, 52, 226, 227, 385.

Specification 5. Misrepresenting the colored people.—Pages 20, 25, 173, 383.

I give you this early notice, that you may have time and opportunity for full preparation to meet these issues at our next Annual Conference.

Yours, &c.,
THOMAS J. QUIGLEY.

Br. Quigley was a delegate to the last General Conference, and is one of the chief men of the Philadelphia Conference. Besides, he has no doubt, been well advised in getting up this important Bill of Charges. It may be taken, therefore, as a fair sample of pro slavery administration.—Look at the "specifications". Take the first, for instance. It charges Br. Long with misrepresenting (1.) The *Philadelphia Conference*, and (2.) The *Border Difficulties*. But in *what* respect the "Conference" or the "difficulties" are misrepresented "pages 43, 44, 45, 338," of "Pictures of Slavery". Now, these four pages referred to, contain some forty distinct sentences, with nearly twice that number of distinct averments. But which of these is claimed to be a misrepresentation—which misrepresents the "Conference," and which the "difficulties" the specificator does not specify.—And so of all the rest, there is not a specification in the bill—not a point, upon which the accused is notified that he will be put upon his trial; or upon which he has the slightest chance to prepare a defence.

The bill shows upon its very face a plot to prevent a fair trial, and "crush out" the growing anti-slavery sentiment of the Conference, by the sacrifice of Br. Long. No doubt, that a thousand good Methodist slaveholders can be found, among the thousands on the border, who testify before the Confer that he has misrepresented them. He says they are mercenary slave-holders—that slave holding is a sin, &c., &c., and will they not swear that that is misrepresentation? Of course, he will be condemned. May God help all the friends of human freedom to remember him, as bound with him.

Brown's Three Years in the Kentucky Prisons.—We have just received a pamphlet with the above title, narrating the three years incarceration, from May 30, 1854, to May 18, 1857, of Mr. Brown in the Kentucky prisons—first in the Union County Jail, and next in the State Prison at Frankfort. There was really no crime proven against him. He was charged with abducting slaves from the State, and this charge was undoubtedly sustained by bribed witnesses alone. Money was contributed by prominent men in Kentucky for his conviction, and most effectually applied. Mr. Brown was a respectable member of a Christian church at the time of his arrest. Mrs. Brown kept a millinery and clothing store at Henderson, Kentucky, and her husband's business was to peddle their goods and manufactures in both Kentucky and Indiana in a small spring-wagon. Suspicions arose among some persons that possibly Mr. Brown was engaged in hauling off slaves in his wagon. This suspicion was enough; money was furnished for his prosecutors, evidence was manufactured, and Brown convicted in violation of law and justice, and compelled to suffer as a felon for three years in our own State. Had Mr. Brown been thus maltreated and imprisoned in Spain or any other foreign province, Americans would have been in arms, and our wise Solons in Congress would have spent months in making war speeches and heavy appropriations for the vindication of the rights and honor of an American citizen. But in our own midst the wrath of the despotic Slave Power must be appeased, and the hungry clamors of the traffickers of human souls must be glutted by the sacrifice of an American citizen. Mr. Brown will not be the last victim of such barbarity. The Dred Scott decision and the Pro Slavery Democracy are adding new protection to such villainies. How long will a God of justice allow them to rule our land with the rod of iniquity?—*Newport (Ky.) Weekly News, Aug. 7.*

Slave Catchers in Canada.—Yesterday two Southerners, viz; John W. Wells, Lynchburg, Va.; and T. G. James, Nashville, Tenn., as written upon the hotel register book, arrived at Chatham and put up at Mr. Pritchard's Royal Exchange. The object of the visit of these personages was to recover the body of a smart colored lad named Joseph Alexander, aged about 20. As soon as this fact became known, a large party of colored persons, among whom was the identical Joe, well dressed from top to toe, assembled in front of the hotel, but nothing disorderly occurred. In conversation with Mr. James, who professed to own the boy, we were told that Joe escaped from him for Canada some time in May last—that he was a "good boy," but almost too "big and saucy." The master told us that he had "never whipped Joe" but once, and then because he got drunk and impudent, and allowed a span of horses to run away and break a carriage all to smash, when, said James, "I "did take a strap and whip him right smart, but it "was nothing more than he deserved." Joe recognized his old master, and asked him quizzingly, when he was going to leave Chatham. James told him "at noon" Joe said, "I'll be at the depot, and go on with you."

We learned that James is Wells' uncle, and that both are extensive slave-dealers in New-Orleans, their "pen" being in the rear of the famous St Charles Hotel. The firm of James & Co. is said to be worth upward of $3,000,000, and the "pen" is one of the largest in the Union, containing for sale on an average about five hundred negroes—good, bad and indifferent. Agents of James for the buying of slaves are employed in all the Southern States. Before leaving Chatham, James offered "Joe" $100 if he would go down to Windsor; but the latter informed us that he had rather not be in the old man's company, especially out of a crowd; for, says Joe, "I am positive, from what I know of him, that as soon as he got me out he would shoot me dead and then leave me, for he would just as soon shoot a man as a black squirrel, and a white man as a black man; and his nephew is just like him."—*Chatham (Canada) Planet, Aug. 5.*

THE TRIBUNE ON PREJUDICE OF COLOR.

The New York Tribune of the 17th says:

One of the Sunday papers—which vainly seeks, by the constant production and iteration of foolish and impertinent fables of a personal character, to impel us to notice it by way of contradiction—has a Philadelphia correspondent of like spirit with its conductor. One of his latest achievements is the following:

"There is a prejudice existing here and in New York—a prejudice that always must exist—against color. The editor of The Tribune may pronounce such prejudice wrong and unphilosophical. This, however, doesn't get rid of it. The prejudice is there—a fixed institution—and must be respected. White children cannot be induced to associate with negroes; and if we force colored children into the public schools we force white children out. Sensible people differ from the editor of The Tribune. They are not so deeply devoted to the African race, as to do wrong to the Caucasian."

—To which rigmarole we thus respond:

1. The Tribune makes no objection to separate schools for Colored Children, though it would object to driving Colored children from the Common School where separate schools are *not* provided for them.

2. White children can be "induced to associate with negroes," as is seen almost daily in our Park, and in other places to which children of diverse colors resort for recreation—as also on Southern plantations generally. The prejudice of color is acquired or imbibed, not natural and instinctive.

2. The Tribune regards the education of each as essential to the welfare of all, and that to leave any class in ignorance is to "do wrong to the Caucasian" and every other race.

4. We do not choose Black people for itimates, but we have sat with them for months on the same bench in a New-England Common School thirty odd years ago, and not one white child of the fifty or sixty belonging to the District was driven out or in any manner repelled or offended by the presence of these Blacks, which continued through at least half a dozen years.

5. Though we have a low opinion of the Negro Race, we regard the Whites who seek distinction or office through the aggravation and diffusion of the prejudice based on color as immeasurably meaner than average negroes.

WOMEN IN KANSAS.

In the Lilly, published at Richmond Indiana, and Edited by Mrs. Mary F. Thomas, we find the following letter from Mrs. Susan E. Wattles of Kansas inviting women to become land-holders in the Territory.

Lawrence, April 28th, 1857.

Mrs. Thomas.—*Respected Friend:* Are you not acquainted with some young women who desire to come to Kansas to take claims and make themselves independent? I know three who have taken claims. One of them frequently reconnoitered on horseback when advancing border ruffians were expected, and also stood on guard nights when her tired brothers were sleeping.

I saw the letter which one of them wrote to the Register of the Land Office asking if she could pre-empt her claim and wishing to file her intentions. She stated that she was of legal age—was residing on her claim, had a younger sister with her, and was boarding the men whom she employed. He replied: "Of course you can pre-empt," and he filed her intentions and sent her a certificate. Probably there are many who would come if they had the necessary money. But let not that prevent. Follow the fashion of doing business on borrowed capital. Let them ask a brother or father to lend them four hundred dollars. Lay aside $200 to pay for 160 acres of land. Allow $40 to pay expenses to Kansas, $60 to build a cabin and obtain furniture, $30 for a stove, $20 for provisions, and with the remaining $50 fence four acres of ground and hire it plowed. In this enclosure a garden can be made and corn and potatoes enough raised for the year. After they have paid for their land they can sell 40 or 80 acres to replace the borrowed money, and yet have an independent home. This sounds as though it could easily be accomplished and it can if they are not afraid of some privations and hardships. They must not fear to reside half a mile from a neighbor, nor be disheartened by a little ague and fever. In the consciousness of their own integrity and purity they must stand unmoved by the "I hear" and "they say" of the weak minded and suspicious. They must know how to be happy without society, and spiritual minded without a church. Let those who are tired of sewing, tired of teaching, and tired of doing nothing come to Kansas, and arouse to action those dormant powers of body and mind which are necessary to the perfection of their being.

In deep Sympathy with you
both as Physician and Editor,
I am Yours for Reform,
SUSAN E. WATTLES.

P. S. Since the above was written one of the young women has "proved up" her pre-emption and paid for her claim, and received the necessary papers from the Land Office.—The rules of the Office are that "A person claiming the right of pre-emption must be a citizen of the United States, or have declared his intentions of becoming so.

2nd. Must be either the head of a family, or a single man over the age of 21.

3rd. Must inhabit the tract sought to be entered, upon which, in person, he has made a settlement and erected a dwelling.

4th. If the pre-emptor be the head of a family the witness must state the facts which constitute him such; whether a husband having a wife and children, or a widower, or an unmarried person under twenty-one years of age, having a family either of relatives or others depending upon him, or hired persons or slaves."

NORTH AMERICAN TEMPERANCE CONVENTION.

The following call has been issued for a Temperance Convention, to meet in Chicago, Ill., on the 10th of November next, at which representatives from all, or nearly all, the American States and the Canadas are expected to be present. It is understood that several of the most eminent Temperance orators in the country have signified their willingness to address the multitude which the occasion will no doubt draw together. The call is as follows:

To the Friends of Temperance in the United States and British America.—At a joint meeting of several Associations of the friends of Temperance, held in the City of Chicago, May 28, 1857, it was resolved to call a North American Temperance Convention, and a Committee was appointed and authorised to make this call and to designate the time and place of holding said Convention.

The Committee consists of J. E. Vinton of Albany, Greene County, Wis., Chairman; O. W. Strong of Ravenna, Ohio; the Rev. E. M. Marvin of St. Louis, Mo.; Prof. G. B. Joscelyn of Sturgis, Mich; and the Hon. F. Price of Bloomington, Illinois.

The Committee thus selected, and so authorised, do hereby call the North American Temperance Convention, and appoint the 10th day of November, 1857, as the time when it shall meet; and the Metropolitan Hall, in the city of Chicago, Ill., the place where it shall assemble.

The necessity of this Convention cannot be denied. The friends of Temperance are severed. One in purpose, they are not one in action. The object of this Convention will be to secure unity—that unity which will move in defence of the principles of Temperance, as if one heart beat in every bosom.

The Committee mean that every facility shall be afforded to those who may wish to attend the Convention. It believes that every Railroad Company will put the fare to such, at half price, and pledges the attendance of distinguished friends of Temperance from all parts of the Union, whose voices shall ring with the quick stir of the trumpet, in the good cause.

Any information will be given by addressing J. E. Vinton, at Chicago Ill., care of E. S. Wells, Esq.

S. B. Marvin of Chicago, Editor of the North-Western Home Journal; Thurlow W. Brown, editor of the Wisconsin (Oyyogo) Chief; also the Rev. A. Kenyon of Chicago; and J. E. Vinton of Chicago, Chairman of the Committee, will visit different parts of the United States for the purpose of soliciting funds to defray expenses.

J. E. VINTON
O. W. STRONG
Rev. E. M. MARVIN
Prof. G. B. JOSCELYN
Hon. F. PRICE.
} *Committee.*

The Anti-Slavery Bugle.

SALEM, OHIO, AUGUST 22, 1857.

ANNUAL MEETING.

The *Fifteenth* Anniversary of the Western Anti-Slavery Society will be held at *Alliance, Stark County, Ohio*, commencing at 10 A. M., on Saturday, the 5th of September, and remaining in session several days.

Every succeeding year brings with it new evidence of the strength of the slave power, and records new instances of its manifold aggressions.—And this, not because there is not at the North power enough to successfully resist its encroachments, but because the anti-slavery feeling of the people has been made to subserve the purposes of those whose measure of moral duty is limited by mistaken views of political expediency. State Rights are here utterly ignored, and State laws are trampled under foot by authority of United State's Judges If Ohio and the entire West are ever to be restored to freedom, if the doctrine of State Sovereignty is ever to again live and general usurpation die, all this must be wrought out, no by the effort of compromising, union-saving politicians, but by the labor of uncompromising and Radical Abolitionists.

We invite all those who love the slave better than party, who reverence principle more than power, to meet with us at Alliance for the accomplishment of this great purpose. Not only do we hope that the West will come up in its strength, but we also have an expectation that Abby K., and Stephen S. Foster, together with other of our Eastern friends will be present.

BENJ. S. JONES, *Rec., Sec'y.*

OUR ANIVERSARY—CONVENTIONS.

Our Anniversary is near at hand. Mr. Pillsbury will be present as also Mr. Foss of New Hampshire, Mrs. Coleman of New York and we are not without hope also of seeing Mr. Charles Lenox Remond, and his sister, Miss Sarah Remond. These, together with Mr. and Mrs. Foster, whose names we have previously announced, will, in connection with some of our Western friends, commence at the Anniversary a series of vigorous anti-slavery labors in Conventions and public meetings. For the last two years our anti-slavery labors have been comparatively few in the West, but it gives us great pleasure now to state, that they will be this fall revived and prosecuted with new vigor. We need the hearty co-operation of every friend of the slave at this time. We need your money to carry forward these operations; and in this season of unprecedented abundance, you will surely be found ready to give it liberally. We need your presence and counsel at the Anniversary. Shall we not have it? We need your co-operation and labors at home, when these public laborers shall visit your town or locality. Often much of the good of conventions is lost by the lack of sympathy and aid among the *professed* friends of the cause where they are held. Will you not—we mean *every abolitionist who reads or hears this paragraph read*—now begin to make your arrangements of business so as to have time to give us, vigorously and efficiently, the helping hand in this campaign.

Another request. Will the abolitionists in every locality where they want a meeting or convention, please without delay, make known their wishes by letter to the editor of the Bugle. Such communications would materially help us in arranging the series of conventions which will be held. There are many places where such meetings have never been held, which might be now visited with profit. Let us know of them by those acquainted with their circumstances and wants. We cannot of course visit all places we would desire, but by *hearing from all*, we can so arrange the conventions as best to accommodate the necessities of the greatest number. We repeat, *let us hear from you without delay, and prepare yourselves for vigorous co-operation at the Anniversary and immediately subsequent thereto.*

The Tract Society.—The article on our first page from the Tribune charging the Tract Society with renting its premises to a liquor seller has called forth a denial from the officers of the Society stating that they were not responsible for the lease of the building for that purpose, and that it was done without their knowledge and against their express stipulation.

Well we are glad the Society manifests sufficient regard for its moral reputation to repel the charge of being the accomplice of the rumseller and his victim the drunkard. Perhaps it will bye and bye get sufficient moral perception to discover that it should be disreputable to be the accomplice of pirates and men-stealers. The Tract Society is certainly in a hopeful way.

Can't Please Them.—Some New England man in an amiable mood towards the slaveholders, sent to the National Intelligencer the call for the Compensation Convention to be held in Cleveland, with the request to copy. But that staid and venerable sheet, declines aiding this "more benignant form of anti-slavery agitation," because propriety dictates that the slaveholder should take the initiative." The Intelligencer however promises that whenever the slaveholders shall issue such a call, it "will be ready to give it its attention and respect." Such a proposition from the North it can regard "only in the light of a gratuitous intrusion and intermeddling."

We had supposed that in the commercial world both buyers and sellers had an equal right to take the initiative in a bargain. But then we cannot comprehend the delicate sense of honor which controls the traffic of slavedrivers. The North is in a State of pupilage and it seems should regard the good advice given to others in that condition—not to speak, till they are spoken to. It seems that the "more benignant forms" of anti-slavery are as readily scouted as those which come in rougher guise. It is not worth while therefore to trouble ourselves to sugar coat the emancipation pill. They will swallow it none the sooner. What is wanted is a stern purpose, an indomitable will to abolish the system at whatever cost; that will go at it with a directness and energy proportioned to the object.

The Italian conspirators have been found guilty of the alleged design against the life of Napoleon.

A CONSERVATIVE STATESMAN.

Last fall we had occasion to say and to prove that the position of the Republican party as such, was, on the slavery question what the Democratic party of Ohio had been in previous years, when it denounced the Texas fraud, resolved in favor of the Wilmot proviso, and denounced slavery itself. This statement of facts, provoked the displeasure of many Republicans, and elicited their unqualified denial, especially of that class of Republicans who of all others ought to have known the truth of the statement, viz: those who had been old Liberty Party men and had denounced and exposed the pro-slavery of the Democratic party in Texas and Mexican war times, when such resolutions were staple articles in every annual platform of the Democratic party of Ohio. Now it seems that Republicans themselves to repel democratic charges of abolitionism, ostentatiously urge the very fact which, for us to state was a slanderous crime against Republicanism, if not against liberty. That this is so, our readers will learn by reading the following brief article, from one of the ablest Republican papers in the State.—It also revives the old testimony in proof of the unexpectedness of the party, and, of Mr. Chase especially from all stain of abolitionism. It proves at the worst that he was no more fanatical than the Democratic party which elected him to the Senate. The proof is conclusive, and Mr. Chase will never contradict it.

The *Cincinnati Gazette*, of the 12th inst in reply to the Enquirer of that city says:

The Enquirer quotes from a speech delivered by Mr. Chase in this city, in May, 1845, to prove that he is an "undisguised Abolitionist," an "advocate of the equality of the whites and the blacks," in favor of amalgamation," &c., &c., and says its quotation proves every word contained in its article of Sunday." Far from it. Mr. Chase was charged in Sunday's Enquirer with being an "undisguised Abolitionist," and in favor of the abolition of slavery in the States and Territories. Now this Baker street speech does not say that he is in favor of abolishing slavery in the States where it exists, and *Mr. Chase has since said one hundred times or more, that he is not in favor of any such measure.*

The Enquirer, therefore, not only has not proved its assertions, *but cannot prove them.*

But supposing every word it says of Mr. Chase were true. What then? He delivered that Baker street speech in 1845, and in 1850 he was elected by the democrats of the Ohio Legislature to represent the people of this State in the U. S. Senate. If Mr. Chase was an "undisguised abolitionist" then, so was the democratic party. *The truth is the Democratic party at that time occupied the same position with reference to Slavery that the Republicans occupy now*, and Mr. Chase was acceptable to them and was endorsed by an election to the United States Senate. But the democrats have wandered into the folds of the oppressor under the lash of the slave-driver, and now they favor what they then opposed.

If, therefore, the Republicans are abolitionists at this day, they are precisely what the Democrats were in 1850. Nothing more. *The Republican platform of 1857 was the Democratic platform of 1850, so far as regards the question of slavery.—There is not the shade of a shadow of difference between the two documents.* The Enquirer, therefore, in opposing the principles of the Republicans repudiates the principles of its own party.

In 1850 the Democratic State Convention passed strong Free-soil resolutions, and the Democratic members of the Legislature the same year denounced the Fugitive Slave Law; and the Cincinnati Enquirer, on the 17th of November, 1850, said of the law: "We deem the bill an injudicious one. * * * "It is repulsive to our sentiments of justice. * * * "We should not have voted for it."

That was good Democratic doctrine in 1850, according to the State Convention and the Cincinnati Enquirer. What is it now? Abolitionism? What say you, Mr. Enquirer?

Mark, this is not disunion slander, it is Republican testimony. "Republicans are *precisely* what the Democrats were in 1850—Nothing more."—"Not the *shade* of a *shadow of* difference between the Democratic party of 1850 and the Republican party of 1857." If this be so, if this witness is worthy of credence. The Democrats are not the only men who have "gone into the folds of the oppressor under the lash of the slave driver," since 1850. Then the Free Soilers were the enemies of the Ohio Democrats, on their Republican platform, because it was a pro-slavery platform. Now that same platform is the end of the law for righteousness and liberty in this nation. We commend this fact to the old Free Soilers of 1850 who are the Republicans of 1857. And in the contrasted light of their then and now position, we ask them candidly to tell us what progress *they* have made, *they, "the old liberty guard,"* in the direction of justice and emancipation. Others may be nearer abolitionism but they are much further from it. A subsequent number of the Gazette gives the following additional certificate of Mr. Chase's conservative statesmanship:

Mr. Chase has proved himself a gentleman of talent, a credit to the office he fills, and an honor to the State he represents. He is much more popular to-day than he was two years ago. He has lived down much of the prejudice that existed against him, even on the part of many of those who voted for him in 1845; and ideas of Garrisonian Abolitionism, then entertained with reference to him, have been dissipated. Instead of an ultra fanatic on the subject of slavery, his course as governor of Ohio, has been such as becomes a conservative statesman; representing the masses of our citizens; and supporting the principles of the Republicans of this State.

Mr. Chase certainly merits this compliment.—His "masterly inactivity" in the Margaret Garner Case, and the equanimity and forbearance, judging from his public course, with which he regards the sovereignty of the State and the liberty of the citizens trampled in the dust; and the magnanimity, which promted him to magnify the the Union which was just then dishonoring the authority of the state and himself as its chief executive and that too before a company of Maryland slave holders—all these certainly entitle him to the appellation of a "conservative Statesman," a character which Cass and Webster and their compeers so earnestly sought and won.

The following paragraph is from a Republican observer in an adjoining state. The Pittsbergh Gazette thinks Governor Chase has become of late more "conservative" than formerly. It is right. Office holding under this Union will inevitably eat out anti-slavery. It has brought Governor Chase from the level of an anti-slavery Liberty Party man, down to the Republican level, which Republicans themselves now boast is not above the moral debasement of the old Democratic party, which Whigs and Free Soilers joined to curse as hopelessly pro-slavery.

We copy from the Gazette of the 18th inst.

Gov. Chase.—The locofocos, although anxious to attack Gov. Chase as the worst kind of an "Abolitionist," are restrained by the consideration that their party, in 1849, elected him to the United States Senate. To denounce him therefore, is simply to denounce themselves. Our neighbor of the Union, however, gets over it by saying that Chase was not so much of an Abolitionist then as he is now—he was a Conservative, then, and is a Radical now. There would be some force in this if it happened to be true; but it happens to be just the reverse. If there is any difference between the views of Gov. Chase, to-day, and those he held in 1849, he is more conservative now than then. He had been a very prominent antislavery man up to the time the Democrats elected him to the United States Senate; and his views on the slavery question have in no sense become radical since then. If he was worthy of democratic support in 1849, why is he made an object of denunciation in 1857?

THE DISUNION CONVENTION.

The proposition to hold a convention of the non-slaveholding States, to discuss the question of Disunion as the ultimate remedy for our great National crime of Slavery, meets with unexpected favor from many of the people. One earnest friend of the measure in this vicinity has already procured upwards of *three hundred* signatures to the Call, *two hundred and thirteen of them* voters. Over one hundred signatures have been obtained in this place and vicinity, and more may be had for the asking; of course most of them do not profess to be disunionists, they only propose to inquire if they ought not to be. Political partisans who hate niggers and want office, refuse to sign the Call as do others, poor timid souls, who secretly approve, but are afraid of the odium of disunion upon the reputation of themselves, their party or their candidates. These constitute the bulk of those who decline so far as our observation extends. There are others who decline from more commendable reasons. We judge all by the excuses they render, for not giving their countenance to a meeting for mere inquiry and discussion of the subject. Well, a rousing convention, attended by thousands of their fellow citizens will enlighten and strengthen all. Let us have it. And we shall vote to have it in Ohio. For Ohio with her Constitution and laws and courts and the personal liberty of her citizens, just now trodden under foot *by the Union*, infamously and tyrannically beyond all former precedent, ought at least to *inquire* whether she shall not take up her line of march out of the reach of this despotism, if she dare not and will not otherwise resist or overthrow it.

Kansas Affairs.—Recent accounts from Washington, say that the Government designs maintaining a large force of regular troops in Kansas ostensibly to suppress Indian insurrections. Possibly there may be some other design also in the measure. It is also said Governor Walker has been ordered to collect taxes imposed by the bogus Legislature, none of which have ever been paid. The troops will be employed if necessary. This looks as though there was trouble ahead. From Kansas we learn that the Sheriff of Douglas county has given notice of his intention to collect taxes. Rumor says that Lane, Robinson, Phillips, Conway, Blood, and others, have been indicted by the Grand Jury of Lecompton. In a speech at Osawakee, on the 5th, inst., Lane announced an organization of eleven thousand men to protect the polls in October, and stated that the number would be increased to twenty-five thousand.

Subsequent dates represent the deputy marshal of Douglas county on his way to Lawrence with upwards of fifty warrants in his pocket, for the arrest of the most prominent of the free state men there. No resistance was contemplated. It is evident, however, that a new era is about to be inaugurated. Possibly it will be distinguished as one pre-eminently disastrous to the territory and the Union. The policy that this movement indicates forebodes no good, either to the settlers or the country. It is the desperate struggle of a corrupt politician to extricate himself from self-begotten difficulty.—*St. Louis Democrat.*

Here is an extract from a private letter printed in the *South*, (Richmond, Va.) and dated Atchison, Kansas, August 2:

"The Convention to form a State Constitution will meet in September next. They are unanimously Pro-Slavery. The question at issue is, shall the Constitution be submitted? I hope not. I believe not. Nothing save official patronage brought to bear on the weak-backed members will make a submission pass. The talent of the Convention, and I am satisfied the members, too, are against a submission.

"If so decided, the question will come up in Congress, shall Kansas be admitted with a slave Constitution without reference? It is the best we can do; it is all we can do. Will the South stand up to us, or will the Union-Saving compromisers send it back for ratification? Let the South prepare herself for that question. If she backs down, Kansas is lost, and the doom of the South is written fearfully distinct in letters of blood upon the wall. Missouri, thus encompassed, would hold out but a few years in a continuous struggle—Kentucky, Virginia, Maryland and Texas will have the battle on their own borders.

"Admit us, and we have no fear but that it will for all time to come, remain a Slave State. Missouri will be strengthened—Utah and New Mexico, and perhaps Oregon, will apply for admission and be Slave States. Northern Texas will be safe; the equilibrium of the North and South restored.

"Assuredly, should the Democratic party (who in this Territory, are almost to a man Pro-Slavery) carry the October elections, there can be no reasonable objection to our admission, North or South In any event, let public opinion be prepared, for the issue is at hand."

Liberty in Tennessee.—A record of one of the most brutal of Slavery's outrages may be found on our first page. It is the legitimate fruit of Slavery. Such fruit is inevitable and the Church and the government while tolerating the system can never restrict, modify or soften it into anything more humane or less infernal

The following paragraph from the Philadelphia Bulletin gives some additional particulars:

An account was recently published of the brutal treatment of two slaves by order, or with the consent of one Col. Netherland, of Rogersville, Tennessee. It was condensed from a supplement of nine or ten columns of the Knoxville *Presbyterian Witness*. We learn since then, that the Rev. Mr. Sawyer, who published the statement, had twelve hundred copies struck off, one hundred of which were in his own possession and the rest in the printing office. Col. Netherland heard of the paper and went with his lawyer to the office and by dint of threats made the printer destroy the eleven hundred he had and sent him to Mr. Sawyer for the other hundred. Mr. Sawyer refused to give them up, after taking the advice of a lawyer, and mailed them immediately—one of them we have seen. Mr. S. preaches his farewell sermon to that brave church about this time and it is to be hoped that he will give his people some ideas on the subject of freedom and justice. He takes charge of a church at Mt. Eaton, Indiana, after leaving Rogersville.

The Republican candidate for Governor of California is Edward Stanly, *formerly* member of Congress from North Carolina. In accepting the nomination, he tells his fellow Republicans that he is willing to serve them if they can "trust a North Carolinian upon faith in his past life and expressed opinions."

Mr. Stanly in his past life was a slaveholder, and his "expressed opinions" in Congress were in harmony with other North Carolina slaveholders. The Republicans of California are certainly not obnoxious the charge of "Northern sectionalism."

From the Erie True American.

MORE ABOUT THAT "UNION."

Glad of It.—The Journal publishes a series of resolutions passed by the Massachusetts Society of Abolitionists, denouncing, in no measured terms, Banks, Wilson, and John P. Hale, because they are not favorable to disunion. It is a most gratifying evidence that our candidate has the opposition of all such fanatical disunionists.—*True American.*

We find the above in some exchange.—Perhaps the credit belongs to some other True American, certainly not to this paper. *We* do not call the Garrisonian abolitionists "fanatics," nor anything of that sort. We think they are mainly honest, warm hearted, philanthropic men—men earnestly in sympathy with the slave—men bravely sacrificing time, money and effort in behalf of the rights of men. We think that there is no party or organization in this country or any other, political or otherwise, embracing more master talent in a membership so numerically small. Mainly, too, the leading spirits of this party are men of pure morals, living in spotless virtue and integrity. We never believe a word of the libelous aspersions launched at them by political donkeys, who could set at their feet ten years yet and learn wisdom yet who think they can never quite so strikingly evince their tremendous patriotism and love for the Union, as by uttering some mighty mean and wicked lie, about "the Garrisonians." We look with supreme contempt upon the public sentiment that virtually requires of a candidate for a political position, an affidavit, that, at some period of his natural life, he has helped burn Wm. Lloyd Garrison in effigy, or that he has expressed a doubt of Abby Kelley Foster's chastity.

Nevertheless, we think our Garrisonian friends are mistaken, decidedly and sadly mistaken. They err rather in their conclusions than their premises. We esteem slavery and its concomitant curses just as they do—we loath the administration of the Government from the inmost depths of our soul, but we do not think that a dissolution of the Union is the best remedy, or, indeed, that it would prove itself to be any remedy at all. We hardly believe that the Union brings all the evils from which the country suffers.—But we are free to confess, that we bear no especial love to the Union, as such. So far as it can be subservient in the securation to every man of his inalienable rights, and in the promotion of all the interests of all concerned, why, then, we think it a right good thing. We should wish a union to contine and be steadfast. But we are not disposed to waste any boncombe on such a Union as ours. Rightly considered, we have no Union in particular to boast of, and to effervesce and wax patriotic over. The American Union exists but in name. Antagonisms never can unite. Oil and water will never form a chemical union—neither will *Liberty* and Slavery ever form a political one. That, which the eternal laws of God and Nature have put asunder, can never be united by any simple contract of human origin. Oh, no, we must abolish American Slavery ere ever we shall have an American Union.

But we are not anxious to assist the Slave-power any more than we can help. We have no desire to admit that there can be law for slavery, because slaveholders have made the assumption. We do not, as the Garrisonians do, pronounce the Constitution a "covenant with hell and an agreement with death," just because slaveholders have sought protection in its provisions. (1) In like manner have all sorts of rogues skulked behind the Bible *for refuge*, yet we never, for a moment questioned the goodness of that Book, in consequence of that fact. We decidedly prefer to take the Constitution itself, as our political chart, in place of the slaveholders' interpretation of it. In the document itself, we read nothing protective, but everything subversive of human slavery. It is Slavery's mal-interpretation and mal-administration of Constitutional Law that has fastened all this evil and corruption upon the nation. They have stolen the livery of the Court of Heaven, to serve the Devil in. They are assassinating us with our own weapons! We propose to reverse the system, and bring the machinery of Government and of "Union" to work in the extirpation of this despotism. We propose to have the Constitution set about its mission, as originally contemplated by the fathers—the mission of "establishing justice" and "securing the blessings of liberty" to every portion of the American People. We agree with the Garrisonians in the beautiful motto—"No Union with Slaveholders," but we would secure this happy *desideratum* not by runnig away from them, but by *enforcing* the law and the Constitution *against* the nefarious piracy of which they are guilty.

(1) Garrisonians do not base their opinion on any such reason as here assigned. They find the character of the Constitution in its own provisions. They would be glad to use the Constution against Slavery if they could. But as it is for Slavery, and they cannot, they seek to annul the covenant with death. The *American* differs from the Garrisonians in opinion of the Constiution, but after his cander and justice in the former part of the article we marvel that he should make such representation, as that they pronounce upon the Constitution "just because slaveholders have sought protection in its provisions."

The "True-Hearted National Democrats" are delighted with their new Dred Scott platform. Our Ohio *Patriot*, speaking of the "true-hearted" says:

"The platform is just such a one as will meet the approbation of every true-hearted National Democrat. It comes square up to the old Jackson standard, and boldly and fearlessly declares the positions of the Democracy. In a National point of view, what Democrat would ask less than is enunciated."

The editor of this *Patriot* has been some months past seeking under great difficulties to become United States Marshal—official kidnapper for the Northern District of Ohio. And although the late Convention leaned altogether to the Douglass faction of the party, the Patriot is too true-hearted not to go it strong for the platform, though dictated by a rival faction.

The true-hearted Democratic candidates, if we may believe Republican testimony are worthy of this slavery platform on which they stand. The Republicans affirm on the the testimony of various witnesses before a Court that the would-be Governor Payne, has a bad habit of lying and his Lieutenant an equally unfortunate habit of getting drunk. But then, perhaps these habits will not at all militate against their capacity for governing after the fashion of the Democracy. Lying and whiskey drinking are valuable auxiliaries to "true hearted" kidnappers and slavedrivers.

Sell the parents of these children into slavery. Let our Legislature pass a law that whoever will take these parents and take care of them and their offspring, in sickness and health—clothe them and feed them, and house them, *shall legally be entitled to their services*; and let the same Legislature decree that whoever receives these parents and their children, and their services, shall take care of them *as long as they live*.

An exchange credits the above to the *New York Day Book*, and the language is used in speaking of poor white people. We can only say, that the man who advocates so infamous a sentiment, ought ever to work under the crack of the lash, and bear the weight of chains.—*Wisconsin Chief.*

Horrible indeed is the sentiment. And none the less so when applied to *black people*. The *New York Day Book* is the Northern organ of Democracy, is published in New York but has an extensive circulation among the Democrats of the West. Several come to our Democrats at the Salem Post Office. Such is National Democracy as sustained by the members of the party North and South. It would seem that poor white men, no more than colored men, have rights to be respected.

A MISSOURI CANDIDATE FOR GOVERNOR ON EMANCIPATION.

Mr. Rollins whose election as governor of Missouri a few days ago was deemed certain but which is now in doubt, made a speech at St. Louis *a few days* before the election in which he refered to the question of Slavery as follows:

"Now, in regard to my opinion upon the subject of 'emancipation', I hear it said occasionally that Missouri is destined to be a free state. Very well, I am in favor of leaving that question to higher than human laws, and I am in favor of submitting that question to the laws of climate, of emigration, [good! good! good! strong enthusiasm,] of labor, and of production, which, first or last, affects the destinies of man and commonwealths, and to the clear guidance of him who does all things well. [Renewed marks of enthusiasm.]

Now, I am in favor of encouraging labor in our state; protecting the labor of this great city, and of the entire commonwealth in which we live. I am in favor of inviting and encouraging emigration to the State of Missouri from every part. [Cheers.]

I say, let us throw wide open our doors and invite here men of the North, of the South, and men of every tongue and kindred upon the inhabitable globe. [Applause.] Invite them here to cultivate our prairies, to till our land, to aid in developing our mineral resources, to aid us in filling up our great cities, and in making Missouri the proudest and noblest commonwealth in this sisterhood of states; and if, my friends, this cordial system of emigration from the north and south—if, I say, this emigration in the course of years brings about such a disproportion between white and black races, that it is no longer the interests of the people of the state of Missouri to continue it a slave state, I say "then let it go". [Tremendous cheers.]

These are my opinions, my *friends*. I hide them from no one. I do not wish to war with a man, however, because he differs with me on the subject. I do not wish to war with a man because he is an emancipationist. That is the better and the wiser policy. My opinion is, that in consequence of the agitation that such a question will awaken in the state, and in consequence of the fact that we have not a very large slave population in Missouri; in consequence of the fact that the disproportion between the black and white races is becoming greater and greater; and of the fact, that in the course of time, in ten, twenty, or fifty years, most probably, it will become the interest of the slaveholder himself to stay the current of slave population in the state of Missouri, that it is better to do without this institution; I say that in consequence of all these laws, and considerations and causes now operating, it would be best to let the question alone."

Quite liberal that for a Governor who hoped to rule over Missouri Border Ruffians. Yet he carefully eschews all reference to the gross wrong of slavery.

WHAT IS THE USE?

Sure enough, what is the use of the eternal bowing and scraping to the slave holders? What is gained by acknowledging their right to hold slaves in the states? How does it help Anti-Slavery in any sense of the word, to restrict slavery to its present limits. What Republican politician, has by this means ever gained anything but the contempt of the slaveholders on whom he thus fawned? The True American puts this in the true light:

Supposing there *are* "compromise" in the Constitution in favor of slavery, and supposing it can be legalized and *is* legalized wherever it now exists, what is the use or necessity of taking such especial pains to acknowledge the same to our southern masters? Why must we link with every sigh for the bondman a disclaimer of all intent to "interfere" in his behalf in states where he is "legally" held? Why must every Republican speech and every Republican resolution bring up with the useless, uncalled for, stupid admission that slavery has legal rights wherever it now exists—rights, which it would be "unconstitutional" to question? What is gained by the concession? Who asks for it—or who reciprocates the confession after it is made? What possible favor or forbearance has the relentless and voracious Slave-power ever shown the people of the North, that should seem to demand this high compliment—a compliment which ensures to them every protection they could wish? Is it due from courtesy, or from a sense of honor? Who is made stronger by it—Freedom or Slavery?

"Aint it cute to see a Yankee
Take such everlasting pains,
Just to get the Devils' thank ye,
Helpin' on 'em weld their chains."

Now, what we want is that the position be publicly and privately taken that slavery is a crime that cannot be legalized and that it has no right but the right to die. Away with your fatal admissions, based on falsehood and rendered in stupidity! Away with your milk-sop resolutions, fixed up Tract Society fashion, in ambiguous terms, circumnavigating the plain truth, without touching it, and all to avoid saying "man cannot hold property in man"—"slavery is an outlaw."

Turn out of doors the delusion, housed and harbored by far too long, that slavery is an "institution," a Virginia or a Missouri institution, "sectional" and legal, guarantied by certain "Compromises of the Constitution," or that it is something or anything other than a great national *crime*, for which the whole people are responsible, and which all true law, human and Divine, commands us to abolish!

The Anniversary.—Friends of the Slave, don't forget that the Anniversary commences two weeks from to-day. And don't neglect to make your arrangements to attend. Our friends at Alliance are making all needful preparations. Their generous hospitality is known far and wide.

The Southern Commercial Convention held its annual Session in Knoxville, week before last. Its members resolved in favor of direct connection by ocean steamers with Europe—of the fortification of southern harbors by the United States government, of having the American squadron on the African coast withdrawn, and even still more distinctly indicated their strong attachment to free trade in negroes, African as well as American, and after speeches and other resolutions adjourned to meet again next year.

Photograph Oil Pictures.—Manly at his Daguerreian and Photograph rooms immediately under the Bugle office, gets up pictures in the best style of the art, and is ever ready to give his patrons the benefit of all valuable improvements in his business. The most recent and beautiful of these is that of transferring photographs to paper in oil, giving them the appearance and it is said, the durability of oil paintings. The pictures are really magnificent, and we recommend our friends who have occasion for the services of an artist to call on Mr. Manly before sitting elsewhere. One advantage of these pictures is, that being on card board, they can be sent by mail, if desired, with only the ordinary expense of letter postage. They can also be afforded at reduced prices.

The Illustrated Gymnasium, is the title of a new book by R. T. Trall, M. D., now being published by Fowler & Wells, New York. It contains not only an exposition of Gymnastics proper, but also the application of Gymnastic, Calisthentic, and Vocal Exercises, to the the development of the whole body, the proper training of the weak and defective organs, and to the cure of disease. It will be complete in two numbers. Price for the work complete, 1,25.

A Juvenile Temperance Pledge.—The Editor of the Wisconsin Chief, (formerly the Cayuga Chief) has been getting up Juvenile Temperance associations in Wisconsin. A capital idea. Save the boys and girls from the curse of rum. Here is the pledge. Perhaps the Children in other places will adopt it.

"Having seen the terrible effects of intemperance upon those more advanced in years, and learned of them by reading, and not wishing to form the same habits ourselves, and believing that the influences of childhood, when combined, may accomplish great good in resisting intemperance;

Therefore, We this day organize ourselves into a band, to be called the Youths' Temperance Army of Koshkonong, solemnly pledging ourselves upon the honor of good boys and good girls, that we will never use any alchoholic liquors as a beverage, or any wine, cider or beer, buy, sell, or furnish it to others, and so far as we can, will ever discountenance their use throughout the community. And may our kind Heavenly Father help us to keep the pledge inviolate to the end of life."

Miscellaneous Summary.

The Great Treasury Defalcation.—The Committee appointed to investigate the defalcation of the late Ohio Treasurers submitted heir report to the Governor the 17th inst. The committee state the actual amount of money embezzled as $574-112,96. They are however unable to tell where the money is, or who has it in possession, but state that the parties who now hold it are probably numerous, and many of them beyond the boundaries of the state. They fix the guilt of first taking the money upon Breslin. They say "It is our opinion that John G. Breslin abstracted the money from the Treasury and that William H. Gibson by concealing the defalcation, has disregarded his official duty and made himself an accessory to the crime." Gibson in order to conceal the deficiency made, as he now acknowledges, repeated false statements to previous examining committees and also borrowed funds on his individual account and placed in the treasury vaults to be counted by these committees as actual funds of the state.—He states as his reasons for the concealment:

1st. He was one of the sureties on Breslin's official Bond, and the exposure of the defalcation would involve the pecuniary ruin of himself and co-sureties, who were his friends and neighbors.

2d. He thought that by concealing the fact of the defalcation he could secure the amount due the State.

Whether his motives constitute a justification for a breach of sworn official duty, we leave to another tribunal to decide.

The Elections.—The result of the Missouri Election is in doubt. Both parties have claimed the victory. But the result, say St. Louis accounts of the 17th can only be known by the official returns.

Bird Chapman, Democrat, is reported elected to Congress from Nebraska.

Tennessee, Texas, Alabama and Kentucky have gone for the Democrats.

Iowa has adopted her new Constitution.

New Church.—The Methodists of Salem are erecting a new Church in the South part of the town.

Bound Over.—A. W. Baird who keeps a whiskey shop in town had a trial before the Mayor last Saturday for selling liquor and was bound over to Court.

Cruel Punishment in the Army.—The Lawrence (Kansas) correspondent of the St. Louis Democrat narrates the following cases of excessive punishment in the army:

"An incident occured last year at Fort Pierce, which possibly has never come before the public. I have reliable information that a private in the army at that place, some time last summer, committed some trifling offence against the military dignitaries, for which he was court-martialed and sentenced to recieve fifty lashes. The sentence was executed with great severity, so much so that the soldier died in the operation or soon afterwards. Another member of the army at that place accustomed for years to write for Southern journals, and at this time he made a note of the incident, in which he rather intimated that the officers were culpable, for being so severe in the execution of the law as to cause death. For this, and this only, the writer was arraigned before a court martial and sentenced to recieve thirty (or fifty) lashes—to have one half his head shaved, and to wear the ball and chain for one year; and the poor man is now at Fort Riley suffering the last part of the sentence. This is the statement as I have it, and I believe it to be correct in all essentials. The names I could furnish if necessary."

The project of connecting Europe with America by laying a telegraphic cable across the Atlantic—one end touching at Valentia Harbor on the coast of Ireland, the other at Trinity Bay, Newfoundland, is now being tested.

Our last advices from Europe bring us the intelligence that the steamers designated for this great undertaking had each their allotment of cable on board, and sailed on the 5th of August from Valentia harbor.

Each vessel has over 1,200 miles of cable on board. This is about six hundred miles more than the measured distance between the two points, and is intended to meet any emergency that may arise to prevent the vessels steering an exact course to the Bay of Newfoundland.

It is expected that the cable will be laid at the rate of 120 miles per day; at this rate, if no accident occurs it will be completed about the 20th of this month. In a very short time, then, we may expect to hear of the success or failure of this stupendous enterprise, and one which, if successful, will most signally mark the 19th century as the age of wonders.

Passmore Williamson, we understand, has instituted legal proceedings against Chief Justice Lewis, of the Supreme Court of Pennsylvania, for refusing to grant him a writ of habeas corpus during the period when he was detained in prison by Judge Kane. We wish there were some ground for hope that he might obtain the justice he seeks.—*A. S. Standard.*

Our Foreign Relations.—The National Intelligencer states that our government relations with the foreign world are in a state of unwonted, if not of unprecedented, tranquility—the only unsettled matter, we believe, being the claim of indemnity against New Granada for damages suffered by certain Americans in the riots at Panama in 1856.

In regard to this affair it is stated that the negotation does not promise an early conclusion, though in what the difficulty consists we are not advised.

"Mrs. Harriet M. Stewart, at Yocumtown, York county, Pa. has been appointed *Postmaster*, vice John B. Stewart resigned." So much for our old bachelor President. Who says now that no good can come out of Nazareth?

The European Harvest.—The Liverpool Times, of August 1st, says:

"The harvest accounts from all parts of Europe continue to be most gratifying. In France the grain has been gathered in splendid condition, and the vintage also is very promising. With regard to our own country, the recent beautiful weather has ripened the crops rapidly, and reaping, which has commenced in the south, will be general over the island in the course of a few days. From Ireland we learn that the prospects are excellent.—Even the potato is likely to be more than usually sound and abundant. We hear of the disease having appeared in certain districts in the south, but all statements declare that this esculent during the present year is more than ordinarily good and promising—a fact, the importance of which can hardly be overrated. The improvement in the physical condition of Ireland within the last *few* years is highly gratifying, and the progress towards material prosperity continues to be uninterrupted."

The *Chicago Democrat* states that eight hundred persons and firms in that city have paid the liquor license at $50 each, making a revenue of $40,000.

And the city is reaping a bountiful harvest of crime, as the result of this infernal way of filling the treasury. Great is rum, and drunkards are its profits.

It is stated that 14000 people assembled at Bradshaw Crag, England, to hear Neal Dow advocate prohibition.

More Mississippi Slaves Manumitted.—Jean R. Sheddin, of Natchez, Miss., yesterday manumitted by his attorney, Thos. M. Key Esq., at the Probate Court, Cherry, a mulatto woman aged foty-two, and Daniel and Richard, her children, aged respectively nineteen and seventeen years.—As usual, they are largely tinctured with Anglo-Saxon blood.—*Cin. Gaz. Aug. 18.*

The Potato Crop in Ireland.—The new potato crop is causing some anxiety in Ireland. From all the midland counties the reports are decidedly favorable, both with respect to the yield of the crop and the absence of disease, and even from the interior portion of the country the accounts are comparatively satisfactory. But there is said to be no doubt whatever that the rot has appeared in marked and virulent form throughout an extensive district along the coast of the south. The accounts from other parts of the country concur in presenting the crop as healthy and flourishing.

Fatal Explosion of a Powder Magazine.—Halifax, Friday, Aug. 14, 1857.—The Merchants' Powder Magazine, containing the whole stock of powder in Halifax, exploded with a terrific concussion shortly after midnight last night. One man was killed and fifteen others were seriously injured. Five houses were demolished and several damaged. The Government Magazine and the new Barracks were much shattered, and nearly all the windows in the northern part of the city were broken. The damage is estimated at $100,000. The magazine is supposed to have been fired by an incendiary. For hours the excitement was intense. Many persons had been thrown from their beds, and others bewildered, rushed to the streets for safety, believing an earthquake had occurred.

A Jest Worth the Telling.—It is well known to our readers that there appeared in the *Sunday Times* some two months since a very full report of Gen. Walker's speech, delivered the previous evening on the neutral ground. The editor of a journal that shall be nameless, not having printers in his pay sufficient to set up material to fill his paper called upon us a day or two afterwards, and asked us as a favor to loan him any of our undistributed matter that would occupy his untenanted columns. We readily acceded to his request, and furnished him with Gen. Walker's speech, and the Rev. Dr. Scott's article on the Efficacy of Prayer, which he had been kind enough to send us from San Francisco.

By some strange accident the political speech and prayer became wedded together in the pages of our cotemporary, so that the readers were led to infer that Gen. Walker, in the midst of his firey address, became suddenly pious, and held forth in prayerful tones worthy of the Rev. Dr. Scott.—The one was so beautifully dovetailed into the other, that an ordinary person might be easily deceived.

Yesterday morning we received, among our exchanges, a religious paper of great authority with a certain religious sect, which copies the interpolated prayer, and supplies its readers with an editorial on the subject. The editor avows his conversion to Walker's Nicaraguan doctrines, as he gathers from the hero's speech unmistakable evidence that the General's peculiar mission is to Protestantise Central America. This is not the first time that men have been supposed to sow with grapeshot the seeds of the gospel.—*N. O. Sunday Times.*

There is no longer room to doubt that the New Constitution of Iowa has been ratified and adopted by a large majority of the voters, in spite of the desperate efforts of the Slave Democracy to defeat it by raising the cry of "Nigger." The vote was light—the people being intensely busy with their harvest—and we presume the Democrats have carried their County Officers in a majority af the Counties.

Dead-Heads.—The Erie and Central Railroad Companies have lately paid a very high compliment to the press by discontinuing all free passes to editors, while they continue those to members of the New York Legislature. The railroad companies have found that they cannot make tools of editors, even by the dead-head system; but that nothing more is necessary to subsidise their Legislatures than to grant passes to the members.—*Hartford Courant.*

Boston, Aug. 14.

A tornado passed through Reading and vicinity yesterday, destroying orchards, dwellings, outbuildings, &c., and doing great damage to the crops. No lives lost.

"Free Suffrage."—The people of the State of North Carolina have voted by a large majority in favor of the proposed amendment of the constitution, allowing qualified voters for members of the House of Commons to vote also for Senators.

A Negro in Jail Burnt to Death.—We learn says *The Columbus Sun*, that the Jail at Crawfordville, Talliaferro County, Ga., was destroyed by fire, on Sunday night last. It was a strong wooden structure, built mostly with logs. A negro confined in one of the rooms of the prison, was burnt to death. Opinion is divided as to the cause of the fire. Some persons believe the negro who was burnt up set fire to the jail, and others think that the fire was communicated by some incendiary outside the prison walls. Effort was made to rescue the negro from the flames, but the fire was so rapid in its progress, and the building so strong, that bars and axes could not force an opening soon enough. The jailer, with the keys of the jail, was in a remote part of the village.

The Knoxville Whig is confident that East Tennessee will be able to sell two millions of bushels of wheat the present season. The farmers in the counties tributary to Hickman are likely to realise a million of dollars from their wheat crop alone.

The Chicago Tribune says there is an unusual mortality among the children of that city at the present time.

Miss H. G. Hosmer arrived in the Canada, from Liverpool. She has been absent in Rome the last five years, pursuing the study of the art of sculpture.

Sauvage, the inventor of the application of the screw propellor to steam vessels, died in a madhouse in Paris.

The Indian troubles in the North West still continue, and it is thought by the Department at Washington that new treaties with the Sioux will be a necessary preliminary to the restoration of peace.

HYMENEAL.

MARRIED—On the 18th inst. by Rev. A H. Thomas, Mr. A. Harris, of Chicago, (formerly of Maidstone, Eng.) to Miss H. Ramsden, of Salem, (formerly of Liverpool, Eng.)

The parties will accept the best wishes of the Printers, for their prosperity and happiness.—Accompanying the notice was a luscious cake, for which they will accept due thanks.

CALL FOR THE DISUNION CONVENTION

The question has been asked, 'How many names are wanted to this Call?' Just as many, dear friend, as you can, by any possibility of exertion, obtain. Go far and wide, to every man and woman, and those who see the necessity of the Convention will sign the Call without any argument; others will need to be enlightened. You cannot do better service to the cause of the slave, and of the whole country, than in this work. Pray do not delay, and spare no expense of either time or money in making this Call a loud one.

CALL FOR A NORTHERN CONVENTION.

Whereas, it must be obvious to all, that the American Union is constantly becoming more and more divided, by Slavery, into two distinct and antagonistic nations, between whom harmony is impossible, and even ordinary intercourse is becoming dangerous;

And, whereas, Slavery has now gained entire control over the three branches of our National Government, Executive, Judiciary, and Legislative; has so interpreted the Constitution as to deny the right of Congress to establish freedom even in the territories, and by the same process has removed all legal protection from a large portion of the people of the free States, and has inflicted, at many times and places, outrages far greater than those which our fathers rose in arms to repel;

And, whereas, there seems no probability that the future will, in these respects, be different from the past, under existing State relations;

The undersigned respectfully invite their fellow citizens of the Free States to meet in Convention, at ————, in October, 1857, to consider the practicability, probability, and expediency of a separation of the Free and Slave States, to take such other measures as the condition of the times may require.

LEGAL VOTERS | OTHER PERSONS

MEETING OF FRIENDS OF PROGRESS.

Richmond, August 13th, '57.

Friend Robinson—Will you please notice that the Friends of Progress will hold a three days meeting at Richmond, Wayne county, Indiana, commencing on the 4th of September. The object of the meeting is to elicit Truth on all subjects pertaining to the Mental, Physical, and Spiritual education of the race. A general invitation is extended to speakers and others interested in the the various reforms of the day.

NOTICE.

A Camp Meeting will be held about one mile and a half from Rochester Station, on the Pittsburgh, Ft. Wayne & Chicago Rail Road, on the 27th inst., by Rev's. Amos Hammond and John A. Williams, Ministers of the African Methodist Episcopal Weslyan Church. All persons friendly to Camp-Meetings are respectfully invited to attend.

All gaming is strictly forbidden and huckstering (except what may be needed for the benefit of the meeting) within three miles of the grounds, according to the statute law of the State.

☞ Excursion Tickets will be issued. Fare half-price for the round trip.

Rev. A. HAMMONDS Rev. J. A. WILLIAMS Rev. D. B. MATTHEWS Rev. J. V. MORGAN JOHN GIBBONS, DANIEL McDONAL, ABNOR GWIM, THOMAS HALL SAMUEL WILKINSON	*Committee of Arrangements.*

Pittsburg, Fort Wayne & Chicago Railroad.

SUMMER ARRANGEMENT.

Until further notice, passenger trains will leave Pittsburgh and the following stations, for Cincinnati, St. Louis and Chicago daily, except Sundays, as follows, viz:

GOING WEST.	1ST. EXPRESS.	U. S. MAIL.	2D EXPRESS.
Leave Pittsburgh	2,50 A. M.	9,40 A. M.	2,15 P. M.
" Enon	*4,10 "	*11,30 "	*4,19 "
" Palestine		*11,45 "	
" N. Wat'rf'rd		*12,01 P. M.	
" Columbiana	4,39	*12,16 "	*5,00†
" Franklin		*12,33†"	
" Salem	*4,56 "	*12,46 "	*523,
" Damascus		* 1,01†"	
" Smithfield		* 1,11†"	
" Alliance	5,18	1,25	5,54 "
" Crestline	8,25	6,17	10,30 P. M.

GOING EAST.	2D EXPRESS.	U. S. MAIL.	1ST EXPRESS
Leave Chicago		10,00 P. M.	7,15 A. M.
" Laporte		12,55 A. M.	3,40 P. M.
" Ft. Wayne		‖ 5,45 A. M.	‖3,40 "
" Forest		9,53 "	8,20 "
" Crestline,		‖11,45 "	‖10,17 "
" Alliance	‖ 4,10 P. M.	‖ 9,20 "	‖ 2,36 A. M.
" Smithfield	‖ 4,22†"	‖ 9,33†"	2,48†"
" Damascus	‖ 4,28†"	‖ 9,40†"	2,55 "
" Salem	‖ 4,40 "	‖ 9,53 "	‖ 3,07 "
" Franklin	4,48 "	‖10,03†"	3,16†"
" Col'biana	‖ 5,00 "	‖10,19 "	‖ 3,30 "
" N. Wat'rf'rd	5,12	‖10,31 "	3,42 "
" Palestine	‖ 5,24†"	‖10,44 "	3,54 "
" Enon	‖ 5,37 "	‖10,57 "	‖ 4,10 "
Arrive Pittsb'rg	7,34 "	1,00 P. M.	6,00 "

* Or on arrival of train from Pittsburgh.
‖ Or on arrival of train from Chicago
† Denotes flag Stations.

J. H. MOORE, Superintendent.

June 1st, 1857.

EAGLESWOOD SCHOOL.

ADDRESS
THEODORE D. WELD, Principal,
Perth Amboy, New Jersey.

$187,000, GOLD! GOLD!

Given away, a new and rare way to make $250 to $300 per month; a capital of only $1 needed to commence with. This is no Humbug, but is *warranted to give entire satisfaction, if not twice the amount of money will positively be refunded.* This right and knowledge and one copy of the *GUIDE TO HEALTH, WEALTH AND HAPPINESS*; or INVALUABLE INFORMATION FOR EVERYBODY. Sent for only 20 cents. Inclose stamps or specie and address

H. POTTER,
Box 158, Conneautville, Pa.

HAT AND CAP STORE
Removed!!

REMEMBER THE SIGN OF THE RED HAT!

AARON BRADFIELD, having removed his Hat and Cap Store to the building one Door West of James Brown's Grocery Store and immediately opposite to the Butter Store has on hands and is now recieving the largest and most complete stock of Hats and Caps ever brought to Salem, embracing every description of

SILK, SOFT FUR, AND WOOL; PANAMA, LEGHORN, BRAID, AND PALM LEAF HATS.

Childrens goods, Caps of every style, quality and kind. Any person wishing an article in this line be they large or small, young or old, cannot fail to be accommodated at his store either in article or price as he is determined to make it the advantage of the people to purchase their Hats and caps for Summer and Winter, Spring and Fall at his counter.

Remember the Sign of the BIG *RED HAT.*
South Side of Main Street, Salem Ohio.
July 6th, 1857.

PRICES REDUCED.

In order to sell off my stock of Summer Goods, preparatory to fall trade; will, commence offering them at GREATLY REDUCED PRICES!! Therefore those wanting to purchase anything in the Dry Goods line, will be sure of getting *Good Bargains*; you will find among the Goods, good style Summer Lawn at 6¼ cts., per yard. Ginghams, 6¼ cts. Fine Lawns worth 25 cts., at 12 cts. Challey Delaines, from 12½ to 25 cts., per yard, Figured Bareges, only 12½ cts., a yard. White Brilliants, for 12½, worth 25 cts. A cord of Skeleton Skirts, also, a new article for Skirts, colored and white, Patent Skirts, lower than in Salem. Also, Ladies' elegant light gaiters, cheap! Linen Table Damask, and Damask Table Cloths, very cheap. White Ingrained Diaper for Bed Quilts. Parasols and other articles AT COST. A LOT OF GOOD SILKS only 50 cts. a yard. A large assortment of *corsets*, cheaper than we have been selling them. *SUMMER CLOTHING* Ready Made Summer Clothing, cheap. Constantly on hand, Sugar, Molases, Coffee and Rice.—Also new style varnised Buckets, Tubs, &c.

WILL PAY CASH for butter, eggs, hides, wool and Pelts.

J. HEATON.

Salem, O., August 8, 1857.

HARLEM SPRINGS,

Carroll County, Ohio. - - - - - - - - - - - 1857.

The Springs, having undergone thorough repairs, and their facilities for accommodation increased, are under the management of the undersigned, and are now open for the reception of visitors. No pains will be spared to make comfortable those who may favor us with their patronage. The rooms will be kept in the best order, and the tables furnished with the choicest selections.

☞ Guests who desire rooms for any considerable time would oblige the proprietor by addressing him a few days in advance of their arrival.

☞ Conveyances from Carrollton—which is accessible by railroad daily—to the Springs can be had at all times.

WILLIAM McCOY,
Proprietor.

June 6, 1857.

Botanic Medicine,

HIGH-STREET, SALEM OHIO.

MRS. C. L. CHURCH, takes this method of informing her friends, and the public, that she has permanently located on the North side of High-st., between the Canfield road and Lundy-st., where she intends keeping a general assortment of BOTANIC MEDICINES, carefully prepared by herself and warranted free of all deleterious substances.

Salem, Ohio, April 19, 1856.

ENOS L. WOODS & CO.

Steam Engine Builders,

ALLIANCE, STARK COUNTY, OHIO

Engines of the best patterns built to order, on very reasonable terms.

June 21, 1856.—1y.

J. C. Whinery, D. D. S.,

Has removed his office to the corner of

MAIN AND BROADWAY,

SECOND STORY, (ENTRANCE FROM BROADWAY, AT THE SOUTH END OF THE BUILDING:) for the purpose of securing increased facilities for the practice of Dentistry.

He proposes to spare neither *pains* nor *expense* in keeping pace with the onward march of his Profession. His stock of DENTAL MATERIALS is selected by himself at the head of the market; and his past success, he trusts, has been such as to give assurance that full satisfaction will be given to those who may require his services.

☞ All operations WARRANTED.

Office hours from 7 A. M., 'till 6 P. M.

GROCERY & PROVISION Store.

J. M. THOMPSON keeps on hand a full assortment of all kinds of Groceries; Sugars, Coffee, Tea, Molasses, and Syrup; also Bacon, Fish by the barrel, half barrel or pound; Flour, Rice, Cigars, Tobacco, Soaps and Burning Fluid. He is receiving fresh Goods from the East and West nearly every day, and can and will sell as low as any other establishment in Town.

N. B. Western Reserve Cheese constantly on hand and for sale.

☞ Cash paid for Eggs.

Salem, May 30, 1857.

D. WALTON,] [S. WALTON

D. WALTON, & SON,

SALEM, COLUMBIANA COUNTY, OHIO

DEALERS IN ALL KINDS OF STOVES.

Also, Manufacturer of Tin Ware, Stove Furniture, Pipe, &c. A great variety of Japaned Ware and Toys.

☞ Old Copper and Brass, and Old Iron and Rags taken in exchange.

Salem, Sep. 27, 1856.

PITTSBURGH WATER CURE.

This institution for the Cure of the sick, is situated on the Ohio River and Ohio and Pa. R. R., 10 miles West of the City at

HAYSVILLE STATION.

All kinds of disease successfully treated. For particulars Address either of the physicians, Box 1304 Pittsburgh, Pa.

S. FREASE, M. D.
H. FREASE, M. D.
MRS. C. P. FREASE, M. D.

April 13th, 1856.

J. & L. Schiling,

Respectfully announce to the "TRADE" the opening of their

Second Large Stock of Summer Goods;

Consisting in part of a Large and Splendid Stock of LADIES' THIN SUMMER DRESS GOODS; Embracing all the New and Desirable styles in the Market. Also an Elegant stock of Black Silk, White Crape, Stella and Printed Cashmere Shawls. Silk and Lace Mantillas; Embroideries and Dress Trimmings in Great Variety, embracing all the Novelties of the Season. A full Stock of Black Gro DeRhine and FANCY DRESS SILKS at very low prices, combining the best makes and Styles in the Market. BONNETS, BONNET RIBBONS and TRIMMINGS of the most approved Summer Styles. Also a full Stock of WHITE GOODS, Gloves, Mitts, Hosiery and a General Stock of Notions; Brown and Bleached SHEETINGS and Shirtings, Men and Boy's Pantaloonery, Calicoes and Ginghams, Carpet and Carpet Chain, Glass and Queensware, Wall and Window Paper, Umbrellas and Parasols, Groceries, &c., &c.

Thankful for past favors, we beg leave to introduce for your inspection the above Stock, feeling confident that under the extra favorable circumstances the above purchase has been effected, we can offer you inducements that will merit your entire approbation.

Yours Respectfully,
J. & L. SCHILLING.

Salem, June, 1857.

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

Miscellaneous.

From the New York Evening Post.

BERANGER.

The most interesting item in the last European news is the announcement of the death of Beranger, the great French song writer. He was one of the few eminent literary men who remained in France after the usurpation of the present Emperor, whose family name his songs did much to make popular.

Pierre Jean de Beranger was born on the 17th of August, 1780, at Paris, in the house of his grandfather, a poor tailor. When nine years old he went to live with an aunt, a small innkeeper, in the suburbs of Peronne. Here he served as tavern-boy for five years, and was then apprenticed to a printer. He soon entered the *Institute Patriotique*, a school founded by M. Balloe, upon the system of Rousseau. At the age of seventeen he was residing at Paris with his father, writing comedy, epic, religious poetry &c., for the fire. "In 1803," he says, "without resources, tired of fallacious hopes, versifying without aim and without encouragement, I conceived the idea—and how many similar ideas have remained without results!—I conceived the idea of enclosing all my crude poems to M. Lucien Bonaparte, already celebrated for his great oratorical talents, and for his love of literature and the arts. My letter accompanying them was one worthy of a young ultra-republican brain. How well I remember it! It bore the impress of pride wounded by the necessity of having recourse to a protector. Poor, unknown, so often disappointed, I could scarcely count upon the success of a step which no one seconded."

M. Bonaparte showed that he deserved his reputation as a patron of letters. He sent for the young poet, and assisted him both with advice and money.

During the years 1805–6 Beranger was assistant editor of the "*Annales des Musee*," and in 1809 received an appointment to a clerkship in the office of the Secretary of the University of Paris, with a salary of $240. In 1813 he became a member of the "Caveau," a society which required of him an initiation fee of verse. His reception by that body determined his future career, and when his first collection of poems appeared in 1815, they were already familiar to the public. His second collection, published in 1821, cost him his clerkship, and several months imprisonment. A third publication, in 1828, subjected him to a severer imprisonment and a heavy fine. The fine was paid by his friends. In his prison Beranger wrote with yet more point and severity, and assisted as much as any one to accomplish the successful revolution of 1830. His friends being now in power desired to give him some fitting acknowledgement of his services, and offered him titles and offices, but he rejected the spoils of victory and retired to Tours, where he completed a fourth collection of songs. Louis Philippe showed no greater favor to the free expression of liberal opinions than the elder Bourbons. But in all his adversity, Beranger was sustained by a cheerful temper and the cultivation of the muse. After the proclamation of the Republic in 1848, his great popularity secured his return as a Member of the Legislative Assembly, but he claimed exemption from the arduous duties of this office, on the ground of old age. Since then he has lived in Paris, free from the anxieties and vexations of politics.

His means of support only sufficed with the strictest frugality, yet he resisted all the efforts even of imperial munificence to increase his comforts.

The disease of which Beranger died is characterised by physicians as hypertrophy of the heart, with the consequent infiltration. One of the cleverest Paris *feuilletonistes*, writing on the 10th instant, says:

"The poet receives nearly all his visitors who are not unknown to him, for he is one of those men whose very death is a spectacle for curiosity. Potier, the celebrated comedian, in his last hours received a visit from an Englishman, whom he had never seen, and who had no other motive in calling but to be able to inscribe in his journal that he had seen Potier the actor die. The islander probably supposed, too, that there would be something droll in the last agonies of a comedian of Pontie's fame, and that his last sigh would be extremely comical. It was nothing of the kind, however. Potier died like a *bourgeois*, without letting a funny word escape him, only, as the Englishman overwhelmed him with questions about his *repertoire*, the parts he had played, his successes and compliments, Potier remarked: "My dear sir, as you are in such good health and I am about to die, I have a favor to ask of you: will you please to answer as well as to ask the questions."

Beranger appeared to be resigned, if not as a Christian, as a philosopher, to his approaching end. At the funeral of David D'Angers, and just at the moment when the poet passed through the crowd, a workman said, with a grave voice, "God keep you Beranger." "Be it so my friend," was the reply, "but not too long."

"They say that for a man who has reached his years, life becomes a crushing burden, and that this is the significance of the legend of the "Wandering Jew." New generations bring with them, so to speak, a new atmosphere, in which the old breathe with difficulty. When a man has placed the stone under which lies the last of his contemporaries, what can be done in the world? A day of sad isolation seems to have dawned upon Beranger, when, two years ago, he buried the faithful companion of his life. He died like Voltaire, the whole society suspended on the bulletins of physicians, and he may be said to witness his own funeral.

"Beranger is the sole surviving idol of passed popularities. At Rome, when Cæsar succeeded a Cæsar, he caused the statutes of his predecessors to be cast into the Tiber. Our revolutions have proceeded in much the same way. Beranger resisted the flood which swept away all the renown of his time. Skeptics have tried to tamper with his impregnable disinterestedness; in simple and secluded life refusing all the advances of fortune and social destruction, they pretended to see a pride superior to those gratifications which satisfy other men. But the people have continued to be impressed with the democratic character of Beranger's life; they have seen in him not only the voice of their country, but the precursor *des temps egalitaires*. It is in this latter aspect that he is an especial object of their sympathies.

The following account of Beranger, which we translate from a Paris paper, is from an old neighbor of the distinguished poet, who was intimately acquainted with him for many years:

"Beranger has always sought seclusion, especially during the latter years of his life. Passy, Fontainbleau, Tours, and quiet Beaujon have sheltered his retirement; and he was constantly changing his residence to escape popular importunity. The names of the English and Americans who daily besiege the poet of Lisette, and the sums of money which they offer his housekeeper, to be admitted, would fill a volume. "The poor, dear man!" said one of his servants, "they want me to show him for money."

"The clergy, among the rest, applied several times with great reserve, during the latter part of his sojourn at Passy. In 1849, Sibour, Archbishop of Paris, accompanied by his vicars and the curate of Passy, visited the poet, who received him politely, but in such a manner that he had no desire of renewing the visit.

"After the death of David d'Angers he only wished to walk upon the Boulevard, to take the morning air. He loved to walk without being recognized in this thronged quarter; and whenever he could walk to the Bastile without seeing even the cap of an artisan raised before his white locks, he seemed more pleased than when some indiscreet promenade attracted a popular ovation. 'At last,' he would say, with a satisfied smile, 'I am to be left quiet for a day.'

"They were always trying to make a politician of Beranger; but he would never be one. He was a favorite with all the governments, and independent of all parties. Liberal under the Restoration, a republican under the government of July, moderate under the republic, he passed a peaceful life, unswayed by ambition or enthusiasm.

"The politics of Beranger, I should say, have always consisted in keeping clear of politics. In 1833 he said, 'that the slanderers declared that he did this from virtue,' but the truth was he did it from laziness.

"In resigning his seat in the Constitutional Assembly of 1848, he wrote: 'It is not the vow of a philosopher, much less of a sage; it is the vow of an old rhymer who thought if he lost amid the clamor of public affairs his independence of soul, he should survive the only blessing of which he was ever ambitious.'

"In spite of all the efforts of Beranger to avoid caresses and the conflict of opinions, he has always stood as the most popular type of the republican party in France. This is due to his steady fame, his independence, his poverty, and his political integrity, which were always above suspicion. They might attack his skepticism, or even his literary genius; but his noble private character is above all criticism.

"The following authentic incident illustrates his character:

"A few years since, Beranger called upon a friend, who was a banker. 'Here,' said he, 'are three thousand francs, which I do not know how to use. I know nothing of the bourse, of stocks or bonds. Use it for me as you choose; I will let you have it.

"His friend took charge of the money; and for several years paid him interest upon it regularly. But, finally, one day he called upon him and offered him the amount.

"'Why do you return me this money? I have not demanded it.'

"'I do not wish to keep it, replied the banker; 'I am about to retire from business.'

"'What does that signify?' replied the poet. 'I gave you the money as a friend—not as a banker.'

"'I do not wish to do any more business.'

"'It is not business; it is a favor which I ask.'

"'It is absolutely impossible.'

"'Ah, well,' responded Beranger, 'I have no fear; you conceal something. Tell me, is there not some hidden motive?'

"This friend denied that he had any concealed motive. Beranger insisted; the friend became agitated, and finally declared that his position had been compromised, and that he was upon the verge of bankruptcy. He added: 'My rich creditors can lose a little money without injury to their business; but you, this is all your fortune; you are not a speculator; you have nothing to risk; you must take back your money.'

"'My dear friend,' said Beranger, 'to a cursory observer, you have done an act just and legal, which, in truth, is reprehensible, and one to which I cannot become an accomplice. You have acted in good faith, and are without reproach. But I cannot consent that for my sake you should be false to yourself. Keep the money.'

"The banker was compelled to keep the money in spite of himself. In a few days he failed, and Beranger only received a tenth of the sum he had lent."

The *Constitutionnel* contains the following:

"The Empress, on hearing of the illness which placed the life of Beranger in danger, sent M. Damas Hinard, her private secretary, to express her sympathy for the sufferer. Notwithstanding his serious state, Beranger signified his desire to receive her Majesty's secretary. Extended on a sofa, his face pale and shrunken, his eyes half closed, Beranger raised his hand to take that of M. Damas Hinard, who told him in whose name he had come to condole with him on his sufferings 'Her Majesty is very good,' said Beranger in a feeble voice. 'It was very natural,' replied M. Damas Hinard, 'that the Empress should send to you; You were one of the delights of her youth, and to her admiration for the poet are united esteem and affection for the man.' While M. Damas Hinard was speaking, the countenance of Beranger brightened up, and he said, 'The Empress is very kind. She has passed nobly through the different phases of her life, and now in the exalted station in which she is placed, she gives proof of an excellent heart. Do not fail,' added Beranger, 'to express to her all my gratitude.'"

We are obliged to our friend who sends for the benefit of our readers the following beautiful stanzas.

For the Bugle

THE RESTOAATION.

BY LYDIA A. CALDWELL

More white than is her coffin robe,
The lady lies apart,
Her pale hands folded close above,
The silence in her heart.

You might have thought her sweet death smile
Betokened life instead,
If such as she did ever smile
Till after they are dead.

The same white star whose waning light
Foretells the laggard morn,
Rose o'er her mother's dying couch,
The night her child was born.

Amid her deathly pains she looked
Up through her prison bars,
And sought her baby's horoscope
Among the prophet stars.

The prophet stars were pitiful,
They hid within the skies,
Nor told their secret until death
Had closed the mother's eyes.

The fatal stars were pitiful,
But not the coming years,
They took the maiden's woman trust,
And gave her woman's tears.

The heavenly stars were merciful,
But not the hearts of men,
They plucked the lilies of her soul,
And gave them not again.

But death restores her lilies now,
They bloom amid her rest;
To-night the fairest earthly flower,
Would stain her marble breast.

OUR OLD GRANDMOTHER.

I find the marks of my shortest steps beside those of my beloved mother, which were measured by my own, says Alexander Dumas, and so conjures up one of the sweetest images in the world. He was revisiting the home of his infancy; he was retracing the little paths around it in which he had once walked; and strange flowers could not efface, and rank grass could not obliterate, his "shortest footsteps," and his mother's beside them, measured by his own.

And who needs to be told whose footsteps they were that thus kept time with the feeble pattering of childhood's little feet? It was no mother behind whom Ascanius walked "with equal steps" in Virgil's line, but a strong stern man, who could have borne him and not been burdened; folded him in his arms from all danger and not been wearied; every thing, indeed, he could have done for him, but just what he needed most—could not sympathise with him—he could not be a child again. Ah, a rare art is that—for, indeed, it is an art, to set back the great old clock of time and be a boy once more! Man's imagination can easily see the child a man; but how hard it is for to see the man a child; and he who had learned to glide back into that rosy time when he did not know that thorns were under the roses, or that clouds would ever return after the rain; when he thought a tear could stain a cheek no more than a drop of rain a flower; when he fancied that life had no disguise, and hope no blight at all—has come as near as anybody can to discovering the north-west passage to Paradise.

And it is, perhaps, for this reason that it is so much easier for the mother to enter the kingdom of Heaven than it is for the rest of the world. She fancies she is leading the children, when, after all, the children are leading her, and they keep her indeed where the river is narrowest and the beckoning of the radiant hand is so plainly seen from the other side that it is no wonder she so often lets go her clasp upon the little finger she is holding and goes over to the neighbors, and the children follow like lambs to the fold, for we think it ought somewhere to be written: "Where the mother is, there will the children be also."

But it was not of the mother we began to think but of the dear, old fashioned grandmother, whose thread of love "by hand" on life's little wheel was longer and stronger than they make it now, wound around and about the children she saw playing in the children's arms, in a true love knot that nothing but the shears of Atropos could sever; for do we not recognise the lambs sometimes, when summer days are over and autumn winds are blowing, as they come bleating from the yellow fields, by the crimson thread we wound about their necks, in April or, May and so undo the gate and let the wanderers in?

Blessed be the children who have an old fashioned grandmother. As they hope for length of days let them love and honor her, for we can tell them they will never find another.

There is a large old kitchen somewhere in the past, and an old fashioned fireplace therein, with its smooth old jambs of stone—smooth with many knives that had been sharpened there—smooth with many little fingers that have clung there.—There are andirons, too—the old andirons, with rings in the top, wherein many temples of flame have been builded, with spires and turrets of crimson. There is a broad worn hearth, by feet that have been torn and bleeding by the way or made "beautiful," and walked upon floors of tesselated gold. There are tongs in the corner, wherewith we grasped a coal, and "blowing for a little life," lighted our first candle; there is a shovel, wherewith were drawn forth the glowing embers in which we saw our first fancies and dreamed our first dreams—the shovel with which we stirred the sleepy logs till the sparks rushed up the chimney as if a forge were in blast below, and wished we had so many lambs, so many marbles, or so many somethings that we coveted; and so it was we wished our first wishes.

There is a chair—a low, rush-bottom chair; there is a little wheel in the corner, a big wheel in the garret, a loom in the chamber. There are chests full of linen and yarn, and quilts of rare pattern, and samplers in frames.

And everywhere and always the dear old wrinkled face of her whose firm, elastic step mocks the feeble saunter of her children's children—the old-fashioned grandmother of twenty years ago.—She, the very Providence of the old homestead—she who loved us all, and said she wished there was more of us to love, and took all the school in the Hollow for grandchildren beside. A great expansive heart was hers, beneath that woolen gown, or that more stately bombazine, or that sole heirloom of silken texture.

We can see her to-day, those mild blue eyes, with more of beauty in them than time could touch or death do more than hide—those eyes that held both smiles and tears within the faintest call of every one of us, and soft reproof, that seemed not passion but regret. A white tress has escaped from beneath her snowy cap; she has just restored a wandering lamb to its mother; She lengthened the tether of a vine that was straying over a window, as she came in, and plucked a four-leaved clover for Ellen. She sits down by the little wheel—a tress running through her fingers from the distaff's disheveled head, when a small voice cries "Grandma," from the old red cradle and Grandma!" Tommy shouts from the top of the stairs. Gently she lets go the thread, for her patience is almost as beautiful as her charity, and she touches the little red bark in a moment, till the young voyager is in a dream again, and then directs Tommy's unavailing attempt to harness the cat. The tick of the clock runs faint and low, and she opens the mysterious door, and proceeds to wind it up. We are all on tip-toe, and we beg in a breath to be lifted up one by one, and look in the hundreth time upon the tin cases of the weights, and the poor lonely pendulum, which goes to and fro by its little dim window, and never comes out in the world, and our petitions are all granted, and we are lifted up, and we all touch with a finger the wonderful weights, and the music of the little wheel is resumed.

Was Mary to be married, or Jane to be wrapped in a shroud? So meekly did she fold the white hands of the one upon her still bosom, that there seemed to be a prayer in them there; and so sweetly did she wreathe the white rose in the hair of the other, that one would not have wondered had more roses budded for company.

How she stood between us and apprehended harm; how the rudest of us softened beneath the gentle pressure of her faded and tremulous hand! From her capacious pocket that hand was ever withdrawn closed, only to be opened in our own with the nuts she had gathered, the cherries she had plucked, the little egg she had found, the "turn over" she had baked, the trinket she had purchased for us as the product of her spinning, the blessing she had stored for us—the offspring of her heart.

What treasure of story fall from those old lips; of good faries and evil, of the old times when she was a girl; and we wondered if ever—but then she couldn't be handsomer or dearer—but that she ever was "little." And then, when we begged her to sing!" "Sing us one of the old songs you used to sing mother, grandma."

"Children I can't sing," she always said; and mother used to lay her knitting softly down, and the kitten stopped playing with the yarn upon the floor, and the clock ticked lower in the corner, and the fire died down to a glow, like an old heart that is neither chilled nor dead, and grandmother sang. To be sure, it wouldn't do for the parlor and the concert room nowadays; but then it was the old kitchen and the old fashioned grandmother, and the old ballad, in the dear old times, and we can hardly see to write for the memory of them, though it is a hand's breadth to the sunset.

Well, she sang. Her voice was feeble and wavering, like a fountain just ready to fall, but then how sweet-toned it was; and it became deeper and stronger; but it could'nt grow sweeter. What "joy of grief" it was to sit there around the fire, all of us, except Jane, that clasped a prayer to her bosom, and her thoughts we saw, when the hall-door was opened a moment by the wind; but then we were not afraid, for wasn't it her old smile she wore?—to sit there around the fire, and weep over the woes of the "Babes in the Woods;" who lay down side by side in the great solemn shadows; and how strangely glad we felt when the robin-redbreast covered them with leaves, and last of all when the angels took them out of the night into day everlasting.

We may think what we will of it now, but the song and the story heard around the kitchen fire have colored the thoughts and lives of most of us; have given us the germs of whatever poetry blesses our hearts; whatever memory blooms in our yesterdays. Attribute whatever we may to the school and the school master, the rays which makes that litter's day we call life, radiate from the God swept circle of the hearth-stone.

Then she sings an old lullaby she sang to mother—*her* mother sang to her; but she does not sing it through, and falters ere tis done. She rests her head upon her hands, and it is silent in the old kitchen. Something glitters down between her fingers and the firelight, and it looks like rain in the soft sunshine. The old grandmother is thinking when she first heard the song, and of the voice that sang it; when a light-haired and light-hearted girl she hung around that mother's chair, nor saw the shadows of the years to come. O! the days that are no more! What spell can we weave to bring them back again? What words can we unsay, what deeds undo, to set back, just this once, the ancient clock of time?

So all our little hands were forever clinging to her garments, and staying her as if from dying, for long ago she had done living for herself, and lived alone in us. But the old kitchen wants a presence to-day, and the rush-bottomed chair is tenantless.

How she used to welcome us when we were grown, and came back once more to the homestead.

We thought we were men and women, but were children there. The old-fashioned grandmother was blind in the eyes, but she saw with her heart, as she always did. We threw our long shadows through the open door, and she felt them as they fell over her form, and she looked dimly up and saw all shapes in the door-way, and she says, "Edward I know, and Lucy's voice I can hear, but whose is that other. It must be Jane's"—for she had almost forgotten the folded hands. "Oh, no, not Jane for she—let me see—she is waiting for me isn't she?" and the old grandmother wondered and wept.

"It is another daughter, grandmother, that Edward has brought," says some one, "for your blessing."

"Has she blue eyes, my son? Put her hand in mine, for she is my latest born, the child of my old age. Shall I sing you a song, children?"—Her hand is in her pocket as of old; she is idly fumbling for a toy, a welcome gift to the children that have come again.

One of us, men as we thought we were, is weeping she hears the half-suppressed sob; she says, as she extends her feeble hand, "Here, my poor child rest upon grandmother's shoulder; she will protect you from all harm. Come, children, sit around the fire again. Shall I sing you a song, or tell you a story? Stir the fire, for it is cold; the nights are growing colder."

The clock in the corner struck nine, the bed-time of the old days. The song of life was indeed sung, the story told, it was bedtime at last. Good night to thee grandmother. The old-fashioned grandmother was no more, and we miss her forever. But we will set up a tablet in the midst of the memory, in the midst of the heart, and write on it only thus:

SACRED TO THE MEMORY
OF THE
OLD-FASHIONED GRANDMOTHER.
GOD BLESS HER FOREVER.

"NOTHING TO DO"

The popular poem "Nothing to Wear" has received the compliment of a parody entitled "Nothing to Do" issued in elegant style by Wiley & Halsted, the aim of which is shown in the opening lines:

Most compassionate public, whose pitying ear,
Ever ready the tale of the wretched to hear,
Has lately been touched by those destitute fair
Who so ably have shown that they'd "Nothing to
Wear.
Be not deaf to a case much more wretched, I
ween,
More hopeless, more sad than you ever have seen;
A tale I'll unfold which shall cast in the shade
All the sorrows of woman, wife, widow or maid.
'Tis a tale of strong men, not more startling than
true,
Of strong, vigorous men who have nothing to do.
For if ladies of fashion have nothing to wear,
'Tis a comfort that fashion herself is quite bare;
If disconsolate widows mourn over their dead,
There is peace in the grave for the low-coffined
head;
And if destitute orphans have very slim fare,
Like chameleons they seem to grow fat upon air;
But these men whose sad fate I'm deploring to
you
Are just dying by inches of nothing to do.

A BRITISH LAWYER ON CAPITAL PUNISHMENT.—It is not often that a lawyer declares himself in favor of the abolition of the Death Penalty. It is, therefore, worthy of note that Mr. Charles Phillips, the eminent and veteran London barrister, has published a pamphlet in which he avows the opinion, the result of his long and varied experience, that Capital punishment so far from diminishing, only increases crime, and that its effect is brutalising to the last degree upon society. The arguments of Mr. Phillips would not be considered new upon this side of the Atlantic, where the subject has been so much more largely and concientiously and ably considered than in England. The substitutes for hanging, however, which he proposes are worthy of attention. He urges that the imprisonment following the conviction of a murderer should be absolutely perpetual, and that those who enter the gates of the prison should leave the hope of liberty, in this world at least, behind them. He also favors a system of solitary confinement, of hard labor and of vigorous prison discipline. He recommends separate prisons for those convicted of capital offenses, and thinks that these should be of a gloomy exterior, isolated from cities and villages, and, in fact, "the graves of the murderers." In these suggestions, there is no mistaken or dangerous lenity, and this fact may secure for them the consideration of those who have always thought and argued that the severity of Capital Punishment entitled it to respect and continuance.—*Tribune.*

THE VATICAN.—The word "Vatican" is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length, and about 1,000 in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1060, Pope Eugenius rebuilt it on a magnificent scale. Innocent II, a few years afterwards, gave it up as a lodging to Peter II, king of Arragon. In 1605, Clement V, at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for many years. It is now the repository of multitudinous treasures of art.

THRILLING SCENE IN A THEATRE.—Many years ago, in the city of Providence, there was a large audience collected within the walls of the old theatre (now Grace Church.) The performance had reached the crisis wherein the dreadful villian of the play was to be shot—the fatal pistol was even pointed at its victim, the house was wrought up to the intensest excitement, and all was still as death. At this breathless period a highly respectable citizen in the stage-box arose, and addressing the hero of the pistol, while his wife sat by his side, her cheeks ashy pale, and a thumb thrust into each ear, said: "Mr. Duffy, Mr. Duffy, Mr. Duffy, don't shoot the villain just yet! For love's sake desist! *Mehitable's afraid of a gun? Wait till we retire from the Theatre!"* The gun didn't explode, but the audience did. Duff waited, but they couldn't.

ABOUT a year ago the failure of the crop at Cape de Verde Islands caused by great distress, and several New York merchants and others convened a public meeting, when subscriptions to a considerable amount was received, provisions purchased, and the Portuguese Consul freighted the brig N. Hand with these benevolent offerings. It appears from official documents now published that the Hand, after performing the charitable part of her mission, sailed to the coast of Africa and engaged in the slave trade.

Who were the orthodox, and who were the true worshippers in Israel, when Elijah was left alone to the Lord's prophets, while Baal's prophets were four hundred and fifty men? No doubt public opinion pronounced the Baal party orthodox, and Elijah an infidel.—*True American.*

THE NEW SLAVE TRADE.—The first instalment of the 10,000 Africans, for Martinique and Guadaloupe (under the auspice of the French Government,) 380 in number, left Fernando Po on the 1st of June, in the French ship Phœnix.

It is probable that this emigration will be found to be simply a revival of the slave trade under a new form and name, but much more profitable to the planters than the old system, as under it the laborers will cost probably not a quarter, perhaps not even a tenth part so much as formerly. No legislation or government orders, in any country, can do much for the protection of emigrants so ignorant and helpless as these. They will inevitable, be left to the tender mercies of their employers and masters.—*Boston Traveler.*

Ex-President Pierce has accepted an invitation to attend the United States Agricultural Exhibition at Louisville, Ky., on the first of September next.

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PUBLISHED EVERY SATURDAY, AT SALEM, OHIO.

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The Executive Committee of the American Anti-Slavery Society have issued the following Tracts for gratuitous distribution:

No. 1. The United States Constitution, Examined.
No. 2. White Slavery in the United States.
No. 3. Colonization. By Rev. O. B. Frothingham.
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All donations for the Tract Fund, or for the circulation of any partilular Tract of the above series, should be sent to Francis Jackson, Treasurer of the American Antislavery Society, 21 Cornhill, Boston.

Fifty Dollars will stereotype an eight-page tract and print *five thousand* copies of it.

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October 18, 1856.

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THOMAS SHARP] [HENRY KING.

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A BIOGRAPHY, BY WILLIAM ELDER.

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